THE Types Unvail'd: OR,

The Gospel pick'd out of the Legal Ceremonies; whereby we may compare the Substance with the Shadow.

Written for the Information of the Ignorant, for their Help in Reading of the Old Testament.

By *Thomas Worden*, Minister.

The *Second Edition* with *Additions* corrected.

Christ is the End of the Law to every one which believeth. Rom. 10. 4.

I came not to destroy the Law, but to fulfil it, Mat. 5. 17.

The Law is good if a Man use it lawfully, 1 Tim. 1. 8.

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To the READER.

Chriſtian READER,

BEing bound by the Ties of Love to ſerve you as a Chriſtian in what I am able; I knew not wherein I cou'd better expreſs it, than in preſenting you with this Piece; Part of which was the Fruit of my Priſon Meditations: Wherein, as in a Glaſs, you may ſee to your Admiration, the wonderful Glory of Chriſt, hid under the Aſhes of thoſe Jewiſh Types; which when duly read and inquired into, ſhew you the bleſſed Statue or Repreſentation of Chriſt's Church, together with the hidden Work of Chriſt intrinſecally wrought by him in the Minds of his dear Children on their Converſion; the Thoughts of which has made me deeply bewail the Loſs that ſome weak Chriſtians have ſuſtained. who out of Ignorance and blind Conceitedneſs of Mind, ſlight the Reading of the Books of Moſes; becauſe (they ſay) it is the Law, and judge the Law hath nothing to do with them, or they with it; and as St. Paul ſaid to Timothy, 1 Tim. 1. 7. They (in ſpeaking of the Law) underſtand not what they ſay, nor indeed what they affirm. I do not ſay the Ceremonial Law is any way binding to us, I am ſo little either a Jew or Papiſt, but ſay it's inſtructive to us, having the Goſpel to compare therewith: So ſaith St. Paul, Gal. 3. 24. And the more we read and peruſe it, the more we ſee into the Goſpel by it, and the more is our Comfort raiſed thereby in the Subſtance, which is Chriſt. I confeſs, I'm the meaneſt of Chriſt's Servants to attempt ſuch a Work as this; but conſidering he that had but one Talent, was accurſed for the Non-improvement of it; and that out of Weakneſs God brings the greateſt Strength, and out of the Mouths of Babes and Sucklings, ſometimes

brings Matter of Praiſe *to Jeſus Chriſt. On theſe* Conſiderations, *I was encouraged to ſend forth* this Work, *hoping* God *will make it both* acceptable *and* pleaſing *to you, and others, who ſhall* peruſe it. *I know,* Men *of* greater Parts *and* Gifts *have commented on* theſe Things *already,* whoſe Volums *are anſwerable to* their Gifts *and* Parts *very large, which* every ordinary Capacity *cannot fathom, nor* every Purſe *procure: I therefore take* the Boldneſs, *for the* Profit *of ſuch to appear* in Print. *You muſt not expect it altogether* free of Correction, *I hope both* you *and* any elſe *that ſhall meet with it, will overlook* common Infirmity, *and make* favourable Conſtruction *of my* honeſt Intention; *for the* Lord *knows* my Heart, *that if I had affected* Popularity *more than* Singleneſs of Heart *to* God *and* his People, *I ſhould not have dared to put* Pen *to Paper in* this Work: *Therefore for* a *further* Apology *for* thoſe Errors *and* common Infirmities, *that you or others may meet with in* this Tract; *I muſt tell you that I was* only permitted *the Uſe of* my Bible *in my* Priſon-Meditation; *all other* Helps *and* Means *neceſſary to be conſulted, being denied to me, made my Task* more difficult; *yet, I hope, I was not left to* my own Wiſdom *alone in my* Labours *in the Production of* this Book: *And I likewiſe hope,* God *will not leave* you *or* any elſe *that ſhall* read it, *to your* bare Reaſon *in the* Reading, *but accompany it with* his Holy Spirit: *That you* may underſtand *it to your great* Profit *and* Comfort, *is the Deſire of him, who ſubſcribes himſelf yours and the Churches Faithful Servant,*

Tho. Worden.

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THE TYPES Unvail'd:

The Law was our Schoolmaſter, to bring us to Chriſt. Gal. 3. 24.

THAT which I ſhall do in this Piece is, to give you my Conceptions of the *Myſtery* of *Grace*, which lies hid under the *Levitical* Types and Shadows of the Law: I ſhall firſt ſet down the Types as I find them in Order ſet down in the Books of *Moſes*, directing you to the Places of Scripture, where to find each Place for your better Satisfaction.

TYPE I.

I Shall begin with the *Paſchal Lamb*, which is ſpoken of in *Exod.* 12. 2. which was a great Type both to them and all Generations ſince, down all along to the Coming of Chriſt, which was called a Paſſover, becauſe it did preſerve the *Iſraelites* from thoſe ſeveral Plagues, which paſſed thro' the Land of *Ægypt*; the Manner of it was thus, That becauſe *Pharaoh* would not let the *Iſraelites* go to ſerve the Lord, after he had nine Plagues poured out upon him and his People, the Lord ſent him the tenth

Plague, which was, *That a deſtroying Angel ſhould paſs through the Land of* Ægypt *in one Night, and ſhould kill all the Firſtborn, or eldeſt, both of their Children and Cattle, which were in every Houſe in* Ægypt: Now, that the *Iſraelites* which were amongſt them might not be touched with this Judgment, the Lord ordered them, that every Family ſhould kill a Lamb the Night before, and ſtrike the Door-poſts of their Houſes with the Blood of the Lamb, which was to be a ſign to the Angel, that he was not to kill any one in that Houſe; but that he muſt paſs over that Houſe to the next, where the Blood of the Lamb was not ſprinkled on the Doors: This you may read in *Exod.* 12. 2. and in *Ver.* 22, 23. Beſides, there was another Type in the Paſſover of the Lamb, for they were to *eat* it; and the Manner of it was thus: 1. The Lamb was to be without Blemiſh; And as to the Manner of Eating it, they were to roaſt it with Fire. 2. They were to eat all the Lamb at once, they were not to leave any of it remaining until the Morrow, Head and Legs, with all the Appurtenances, were to be eaten, *Exod.* 12. 8, 9, 10. 3. The Sauce with which they were to eat the Lamb with, was *bitter Herbs*: And the Bread with which they were to eat it, was to be *unleavened Bread*, Ver. 8. with *Numb.* 9. 11. 4. They were to eat it with their *Loins girded*. 5. With their *Shoes on their Feet*. 6. With their *Staff in their Hands*. 7. *In haſte*, for it was the Lord's Paſſover, *Exod.* 12. 11. And *Laſtly*, This was to be done by every *particular Family*; every Family was to chooſe a Lamb for its ſelf, unleſs the Family were too few in Number, if it were, then the next Family were to join with them, and ſo they were to eat it together, *Exod.* 12. 4.

TYPE

TYPE II.

The ſecond Type was, *The Children of* Iſrael *their paſſing thorough the* Red-Sea, *juſt at their Coming out of* Ægypt. *Exod.* 1. 4.

IN which are theſe Things to be conſidered:
Firſt, The People's great Diſtreſs, *Ver.* 10, 31.
Secondly, The Cauſe of their Diſtreſs, which was *Pharaoh*'s great Army marching behind them very dreadfully, with full purpoſe to deſtroy them, *Ver.* 10.
Thirdly, We may take Notice of their Leaders, and thoſe were *Moſes* and the *Angel*; which Angel, without doubt, was *Chriſt*. Exod. 14. 19, 21. For as *Moſes* conducted the People, ſo the Angel did conduct *Moſes*.
Fourthly, *Moſes* ſtretched out his Hand and the Waters were divided, *Exod.* 14. 21.
Fifthly, The People go thorough the Waters, and by going through are delivered, *Ver.* 22.
Sixthly, The ſame Waters, which were Waters of Salvation to the *Iſraelites*, were Waters of Deſtruction to the *Ægyptians*, Ver. 27, 28.

TYPE III.

Another Typical State was, their being led into the Wilderneſs.

IN which are theſe Things to be conſidered.
Firſt, Their croſs Motion up and down in the Wilderneſs; ſometimes this Way, ſometimes that way; ſometimes towards the good Land, ſometimes quite contrary, and back again; as you read at large in *Numb.* 33.

Secondly, The Food they lived upon, while in that Condition, was *Manna* from Heaven; *Exod.* 16. 4. with *Ver.* 14, 15.

Thirdly, The Water they lived by, and drank of, was Water out of the Rock, which came out by *Moſes* his ſtriking of it, *Exod.* 17. 5, 6, 7.

Fourthly, We may not omit this Paſſage; As ſoon as the *Iſraelites* were delivered from the *Egyptians* by the Red Sea, and brought into the Wilderneſs, the firſt Waters they drank of, were Waters of Bitterneſs, or Bitter Waters, which ſuch called *Marah*; Exod. 16. 22, 23. But this was done by the Appointment of God; For the ſweetning of thoſe Waters again to the People, *Moſes* was to take a Tree which God ſhewed him; Mark, that not every Tree would do it, but that only which was of God's directing or chooſing; and *Moſes* was to caſt the Tree into the Waters, which done, the Waters that were bitter before, became ſweet, and the People could drink of them, *Exod.* 16. 25.

Next we are to conſider the Nature of the Wilderneſs; It was a place of Rocks and Mountains, Hills and Vallies, *Deut.* 8. 5. A Place that afforded few Springs, or Pools of Water; a Place that no Corn grew in; a Place of Doubts and Fears; ſometimes aſſaulted with Enemies, as *Og* King of *Baſhan*, the *Moabites* and *Midianites*; then *Balaam* comes up with his bitter Curſes againſt them, *Numb.* 22. 5, 6.

This Place might likewiſe be called a Place of Wonders, becauſe of the great Miracles which God did for them, in delivering them out of all their Temptations; and in preſerving them all along to their *Canaan*, *Pſalm* 88. Likewiſe you may ſee, the Diſcouragements, that they met with in their way to *Canaan* by the falſe Spies, *Numb.* 13. 28, 29, 30, 31. Likewiſe you may ſee the Bunch of Grapes brought

brought from the good Land, *Numb.* 13. 23. and yet notwithſtanding they could not believe for their Comfort.

There was likewiſe in the Wilderneſs Condition, other Types held out to them, both for their and our Inſtruction; as the Cloud, which always led them up and down. See *Exod.* 40. 34, 36, 37, 38. compar'd with *Numb.* 9. 16, 17.

TYPE IV.

The Brazen Serpent which was ſet up upon a Pole in the Wilderneſs. Numb. 21. 6, 7, 8, 9.

THE Occaſion of that Type was this, Becauſe of thoſe hot, ſtinging, fiery Serpents, which the Wilderneſs did produce, which had deſtroyed many of the People; God, in Mercy to the *Jews*, cauſed this Thing to be made, called a *Brazen Serpent*; and it was to be ſet upon a Pole for this purpoſe: *viz.* That at what Time, any of the People ſhould be ſtung by theſe ſtinging venemous Beaſts, that if they ſhould but look up to the *Brazen Serpent* ſet upon the Pole for that purpoſe, they ſhould be preſently cured; although it might be, that the wounded Party might be at ſuch a diſtance from the Pole, as that they might not be able to reach it with a bodily Eye; yet if in Obedience to the Ordinance they did look unto that Point, where they conceiv'd the Brazen Serpent ſtood upon the Top of the Pole, ſo doing would procure them immediate Health, *Numb.* 21. 6, 7, 8, 9.

TYPE V.

There was likewiſe another Type given out to them in the Wilderneſs, which was call'd a Tabernacle; *the Faſhion, Form and Manner of it, you may ſee at large ſet forth to you in* Exod. 36, 37, 38 *Chapters.*

But for the better Obſervation of it, I ſhall caſt the many particulars of it into a briefer Compaſs, than it is handed out to you in thoſe aboveſaid Chapters; without doubt, it was a moſt glorious Piece of Work to behold, the like could not be produced in all the Earth, for Glory and Excelleney, as appears by the Materials of it: Read *Exod.* 35.21,22, 23. as alſo, if we conſider, how wonderfully and beyond meaſure thoſe were fitted by God, for the framing of it, who were deſign'd for the Work. Read *Exod.* 35. 25. with 30,31,32,33,34,35,36,37.

Now the Tabernacle it ſelf conſiſted of theſe particulars. Firſt, the Tabernacle it ſelf, which was the Caſe or Tent, which comprehended all the other things in it, prepared for the Worſhip and Service of the Lord, *Exod* 36.13. which was made of ſeveral Curtains of fine twined Linen of blue, purple and ſcarlet, with Cherubims of cunning Work, *Exod.* 36. 8. and theſe were made with Loops of one ſide and Tackles of Gold on the the other ſide; and ſo faſtned together all round the Sides and Ends of it. *Exod.* 36.13. In the which, there was a glorious Thing made and ſet, which was called the *Ark*; which was overlaid with pure Gold, having a Crown of Gold round about it, *Exod.* 37.1,2. Likewiſe in the Tabernacle, there was the Mercy-ſeat placed, which had two Cherubims placed at the two Ends of it. *Exod.*

37,

37.6,7. whoſe Faces looked ſtill towards the Mercy-ſeat, ver.9. Now in the Ark, did *Moſes* put the Tables, wherein the Law was written, *Exod* 40.20. And then, did he put the Ark with the Tables of the Law in it under the Mercy-ſeat, and covered it over with a Veil, v.2. There was, likewiſe, in this Tabernacle, placed a Table overlaid with pure Gold, *Exo.*37.10,11. which was placed at one Side of the Tabernacle, *Exod*-43.22. And there was likewiſe made a Candleſtick of pure Gold, *Exod.*27.17. which was made of this Faſhion, it parted from a Foot or two high into ſix Branches, three going one Way and three another Way. There were three Bowls made like unto three Almonds, with a Knob and a Flower to every Branch, but in the Stem of the Candleſtick below the parting, was four Bowls with their Knobs and their Flowers, *Exod.*37.18,19,20. The uſe of the Table was to hold the Shew-bread, and the Candleſtick was put over againſt the Table in the Tabernacle, *Exod.*40.22,23,24. There were ſeven Lamps made alſo of pure Gold, *Exod.*37.23.

The Snuffers of theſe Lamps were of pure Gold, theſe Lamps were to be lighted, and always kept burning before the Lord, *Exod.*40.25. and they were to be ſet when burning againſt the Candleſtick, *Numb.*8.2,3.

Then there were two Altars to be made, which did likewiſe ſtand in the Tabernacle, the one to offer Incenſe upon, which was always to burn before the Lord, and this Altar was overlaid with pure Gold, Exod. 37. 25, 26. with Exod. 40. 26, 27. The other Altar was overlaid with Braſs, unto which, was added, Pots, Shovels, Baſons, Fleſh-hooks, Fire-pans; this Altar was four ſquare, and at every Corner there was placed a Horn, Exod. 27. 1, 2, 3. The uſe of which Altar, was to offer the ſlain Sacrifices and Burnt-offerings upon it, *Exod.* 40. 29.

There was likewiſe made a great Veſſel of Braſs, and it was called the Brazen Laver; in which the Prieſts were to Bath and waſh themſelves at all Times, when they went about the Service of the Tabernacle in appearing before the Lord, *Exod.*40. 30,31,32. Now all theſe Things were put into the Tabernacle, thro' which Tabernacle God did appear to the People,and out of which he gave Knowledge of his holy Will, Exod.40.35. with *Lev.*1. and 11. Now all theſe Things in the Tabernacle,together with the Tabernacle it ſelf, was to be anoined with holy Oil. *Exod* 40.9.10.

Laſtly, All this Inſide Glory was covered over with uncomely Coverings, which were made of Goat's hair,Exod.36.14, and of Ram-skins dyed red, *Exod.* 36. 19.

TYPE VI.

The next Type *I ſhall mention, is the* High-Prieſt, *which had likewiſe a very great ſignification going along with it, to thoſe who by the Eye of Faith could ſee through it.*

IN which are theſe things conſidered.

Firſt, The place, out of which the High-Prieſt was to be choſen.

Second, The Qualifications, by which he was to be choſen.

Third, The Conſecrated Garments, which he was to adminiſter in.

Fourth, The Manner of his Conſecration.

Fifth, The Work he was to do for the People, when choſen for them.

Firſt, The place,out of which the High-prieſt was to be choſen; It was not out of any other place than

than themſelves; he muſt be called forth from among his Brethren. *Numb.* 18. 6, 7, and 8 Verſes.

Second, As to the Qualifications, by which he was to be choſen: He was found to be the meekeſt Man that would be found (through all the Tribe of *Levi.*) He muſt be a Man brimful of Bowels of Tenderneſs, Mercy, and Compaſſion.

Third, As to the Garments, the Prieſts was to adminiſter in before the Lord; they did conſiſt of thoſe Particulars.

Firſt, The long Holy Robe, which did reach down from the Neck to the Feet of the Prieſt, which was made very glorious, as appears by that rich Matter with which it was made. Exod. 39. 1, 2, 3, 4, 5, and 6 Verſes, which was of Scarlet, of Purple, of Gold, of fine twined Linnen; likewiſe there was a Breaſt-plate made for the Garment four ſquare, of a Plate of Gold, a ſpan in breadth and length every way, Exod. 39. 9.

Now in this Breaſt-plate of Gold, there was engraven the Names of the twelve Tribes of *Iſrael*, in Letters ſet in rows with precious Stones. Exod. 39. 10, 11, 12, 13, 14. There was likewiſe ſet in the Breaſt-plate, the *Urim* and *Thummim*; Exod. 28. 30. Now this Plate, by Chains of Gold, was tied about the glorious Robe, that ſo the Plate, with the Names in it, might ſet Strength upon the High-prieſt's Heart, Exod. 39. 19, 20. with Exod. 28. 29, 30. At the Hem of this glorious holy Robe, was tied ſeveral Bells and Pomgranates, a Bell and a Pomgranate, a Bell and a Pomgranate round about the Hem of the Robe, Exod. 39. 25, 26. with Exod. 28. 35.

There was alſo a glorious Girdle made, wrought with purple, blew, ſcarlet, fine twined Linnen, and Gold, and this the Prieſt was to wear about his Loins, Exod. 39. 5. with Exod. 29. 5.

Then

Then there was a glorious Miter made, which was to be put upon the Prieſt's Head, when the holy Garments were to be put on, Exod. 39. 28. and Exod. 29. 6.

Alſo there was a Plate of pure Gold to be made, in which was to be engraven theſe Letters (or Words) *Holineſs to the Lord*, Exod. 28. 36, 37. and this was to be faſtned to the Miter upon the Fore-head, and it was for this purpoſe, that the People's Services might be accepted to God, for whom the Prieſt did adminiſter, that thoſe Failings the People's Duties were accompanied with, the Prieſt was to take them all upon himſelf.

Then this Plate of Holineſs on the Fore-head bear out the Prieſt before the Lord, Exod. 28. 38. There was alſo a glorious Crown of Gold made, and it was to be put upon the Miter, Exod. 29. 6, 7. The High-prieſt being thus attired, we next ſhow you his Conſecration, or being by order made capable to adminiſter before the Lord, which is as followeth.

Moſes was to take a young Bullock, and two Rams, without blemiſh, and unleavened Bread, and unleavened Cakes tempered with Oyl, and offer this with the Bullocks and two Rams unto God for the Prieſt, Exod. 29. 1, 2. with 19, 20. Then was *Moſes* to take a Veſſel of anointing Oil, and pour it on the Prieſt's Head, and anoint him, Exod. 29. 7. Which Ceremony ſhewed,

Firſt, The Right it gave the Prieſts.

Second, It ſignified his Endowments fitting of him for his Office.

Third, It ſignified his Holineſs, *Levit.* 8. 33. this done, then might he adminiſter before the Lord, not elſe: Wherewith this conſecrating Oil was made: You may ſee Exod. 30. 23, 24, 25.

That

That which was appointed to conſecrate the Prieſt withal, he was to eat, Exod. 29. 32, 33.

Laſtly, The Work that the High-prieſt was to do; in which there are theſe things to be conſidered.

Firſt, The place where he was to adminiſter, and that was within the Veil, where none but the High-prieſt was to enter, *Levit.* 16. 16, 17. the People were to ſtand without at the Doors of the Tabernacle; and having brought their Offerings, the Prieſt in his Attire was to go in, and offer it before the Lord for them, *Levit.* 1. 3, 4, 5. with *Levit.* 14. 21, 22, 23.

Secondly, The Prieſt was to take the Blood of the Sacrifice, and to ſprinkle the Mercy-ſeat therewith, *Levit.* 16. 14, 15.

Thirdly, He was to offer up ſtrong Prayers by the burning-Incenſe Altar to God for the People, praying God to pardon their Sins, and that he would accept their Perſons and their Sacrifices, and would be their God, and would bleſs their Souls with his heavenly Bleſſings, *Levit.* 16. 12, 13. with *Levit.* 6. 6, 7.

Likewiſe the Prieſt was to caſt freſh Incenſe into the Fire that was on the Incenſe Altar, that ſo a Cloud of Incenſe might ariſe to God, *Levit.* 16. 12, 13.

Fourthly, The Prieſt was to take notice of every Uncleanneſs that ſhould be found amongſt them, either in Perſon, Garment, Cloaths, or in their Houſes, *Levit.* 13. from 1. to the 16 *ver.* with *Lev.* 14. from 34 to 40 *ver.*

Fifthly, If any Man had ſinned, either ignorantly, or wilfully, the Prieſt (upon his coming) was to offer Sacrifice for him, and it was pardoned, *Levit.* 4. 13, 14, 15, 16, 17, 18, with 28, 29, 30. So *Levit.* 5. 17, 18.

Sixthly,

Sixthly, By the powerful Interceſſion of the Prieſt, he was to interpoſe between the Wrath of God and the People (at ſuch times as the people by Sin had provoked God.) Read *Numb.* 16. 46, 47, 48 Ver. There was one Ordinance obſerved amongſt the Jews, that we may not omit, though it be a little out of its place, which was this; A ſtanding Sacrifice of two Lambs, which were to be offered, the one in the Morning, and the other in the Evening throughout the whole Year, Exod. 39. 38, 39.

TYPE VII.

The Land of Canaan.

THis Type is called by *Paul* their Reſt, *Heb.* 3. which was the end of all their ſore Travels, and weary Journeys, and great Temptations; a Land of Delight, full of Fatneſs, abounding with all manner of Eaſe and Plenty; a Land flowing with Milk and Honey, *Numb.* 13. 27. where was no want of any good thing, *Deut.* 8. 7, 8, 9.

Now this *Canaan* was an Inheritance, given by God to the people freely, *Deut.* 19. 1.

Secondly, It was an Inheritance divided proportionably to each of them by Lot, *Numb.* 26. 54, 55, 56.

Thirdly, They were to march in an armed poſture to this Land, and they were to fight for it; yet not without their Leader, *Joſhua*; *Numb.* 35: 11, 12, 13, 14. *Deut.* 7. 17, 18, 19, 20 21, 22, 23, 24. Yet this is obſervable, that when they came out of the Red Sea, there was not a Sword amongſt the people; but thoſe Waters (which through the mighty Power of God) were made to deliver them; the ſame Waters (by God's Appointment) were made to caſt forth Weapons to them, as *Joſephus* writes; *page* 51, of his ſecond Book.

TYPE

TYPE VIII.

The assigned Cities of Refuge, which were six in Number.

THe use of which was, that if any Man had committed Murther by an Accident, if he did immediately repair to any of these Cities, the Officers (which was appointed for Executioner) did overtake him, he was not to dye, provided he did not go out of the City until the Death of the present High-Priest, *Numb.* 35. 11, 12, 13, 14.

Another thing was, the Covenant which God did make with them in Exod. 24. 8. In which, are these things to be considered.

1. The Covenant it self, Exod. 24. 8.

2. The Parties Covenanting.

First, The one Party was God, Exod. 24. 3. The Party on the other side was the People, *ver.* 3.

Secondly, The Terms propounded between both Parties.

First, On God's part to the People, *ver.* 3. with *ver.* 7. *Deut.* 7. 12, 13, 14, 15.

Secondly, The Peoples accepting of the Terms, *ver.* 3.

Thirdly, The Person mediating between both the Parties, *ver.* 1, 2, 3.

Fourthly, You have the Ratification of the Covenant.

In which are these things to be considered.

1. The Conditions between both Parties, read *ver.* 7.

2. The Peoples accepting those Conditions, *v.* 7.

3. The sealing of the Covenant, in which we may note two things.

First,

First, There was the Life of ſomething ſlain, *ver.* 5.

Secondly, With the Blood of it, the Covenant was ſigned between God and the People, *ver.* 6, 7, 8. *Deut.* 26. 17, 18.

Next, I ſhall ſpeak of the ſeveral kinds of Sacrifices, and ſo ſhall conclude the Types of the Ceremonial Law. Now thoſe Sacrifices were of two kinds, or ſorts, which they offered. 1. Of Things ſolid. 2. Of Things liquid or moiſt; thoſe ſolid Things, they were of two ſorts. *First*, Of Things living. *Secondly*, Of Things that were dead. The Sacrifices of Things living, were either Bullocks, *Lev.* 16. 11. Goats, *Lev.* 18. 15. Rams, *Lev.* 16. 3. Lambs, *Lev.* 18. 2, 3. or young Pidgeons, *Lev.* 1. 14.

Now theſe Sacrifices were all to be put to Death, and their Blood to be poured out upon the Altar, to make an Attonement to God for the people, and they were to be Sacrifices, without either Spot or Bleimiſh. Beſides, there was a Goat offered to God, which was alive, for the people, called the Scape-Goat; the manner of offering this Goat to God, you may ſee in *Lev.* 16. 7, 8, 9, 10, with 21, 22 *verſes.*

A ſecond ſort of ſolid Sacrifices, were of Things without Life, as Meal, or Flour: Now theſe Things were to be bruiſed, or broken.

Now the Liquid kind of Sacrifices was of Oil, Wine, or Water; and this was to be poured out upon the Ground, Exod. 29. 40. The Oil was oftentimes put to the making of a certain ſort of little thin Cakes, which they called Wafers, appointed likewiſe for Sacrifice, ſometimes of Thankſgiving; ſometimes it was ordered to be put to the Sacrifice for a Vow, *Lev.* 7. 12, 16. Theſe were called Meat-Offerings, and Peace-Offerings, *Lev.* 7. 9. 10, 11. and this the Prieſts were to eat, *Lev.* 24,

5,

5, 6, 7, 8. beſides thoſe moiſt Sacrifices were to be poured out upon the Ground.

And thus have I finiſhed the order of the Types; I next come to the Explanation of them. I ſhall begin with the Paſchal Lamb, which the Jews did eat in *Egypt*: Firſt, I ſhall ſhew you who it did type out, and then make ſome ſpiritual Uſe of it to your Advantage.

CHAP. I.

Concerning the LAMB, *which was eaten by the* Jews *in* Ægypt *the Night before their Departure: As alſo, The* Manner *how the* LAMB *was eaten by the* Jews.

THis Lamb typed out Jeſus Chriſt to come, by whom alone Salvation is to be had; therefore when *John the Baptiſt*, who was a Fore-runner of Chriſt, came to reveal, and to make him manifeſt to the World, he holds Chriſt forth to the People under the Metaphor of a Lamb, *John* 1. 36. *Behold the Lamb of God*: To this agreeth the Words of *Paul*, 1 Cor. 5. 7. when he was a preſſing the *Corinthians* to a Diſcharge of Duty, in caſting forth the inceſtuous Perſon from among them, which elſe as Leaven, would leaven the whole Church (with Guilt at leaſt) he grounds his Exhortation on this point, *For Chriſt our Paſſover is ſacrificed for us*; where you ſee, he gives Chriſt the very Name that was given to the *Paſchal Lamb*. So *Peter* in his Epiſtle, when he is a treating about the Price of Man's Redemption, 1 *Pet.* 1. 18, 19. ſaith *Peter* in the 18th Verſe, *We*

were

were not redeemed with ſilver and gold from our vain Converſations, received by Traditions from our Fathers: Ver. 19. *But by the precious Blood of Chriſt, as a Lamb ſlain, without ſpot or blemiſh.* For ſo it was required of the *Jews* in Offering of the Paſchal Lamb, that it ſhould be a Lamb without Blemiſh. Exod. 12. 5. So read *Revel.* 6. This Title of Lamb is given unto Jeſus Chriſt, *Rev.* 6. 15, 16, 17. *The rich Men and the great Men, and the chief Captains, cryed to the Hills, fall on us, and cover us from the Preſence of the Lamb, for the great Day of his Wrath is come.*

What is the Reaſon think you here, that Jeſus Chriſt ſhould be ſo much dreaded by the great Men, as well as the poor Men at his next Coming; for theſe Words have Relation to his next Coming. I will not here undertake to determine, whether this Appearing here of Chriſt be at, or before the General Judgment-Day: As to that, I ſhall refer you to abler Judgments, who have commented on the Thing; but without doubt, the Reaſon why our Lord, is by *John* in that place, ſet forth ſo dreadful to Men under the Metaphor of a Lamb, is becauſe the Lamb was a Type of his Prieſtly Office; which includeth the greateſt of Grace and Offers of Love to Mankind that can be.

Now for the Men of the Earth, be they rich or poor, yet if they ſhall live or dye, abuſing of, and trampling upon this freely proffered Grace, and richly offered Love: This turns this Grace, and rich Love, and Mercy into the fulleſt of Judgments againſt Men. Read *Mat.* 11. 21, 22, 23, 24. with Chap. 12. 42. and 2 *Theſ.* 1. 8, 9.

Thus you ſee, that the *Lamb* in Exod. 12. was a Type of Chriſt.

CHAP.

CHAP. II.

I now come to ſhew you, how the Action of the Jews *in Eating the* LAMB, *together with the* Place, Time, *and* Manner *of Eating the* LAMB *doth agree to the Work of God upon the Souls of his People, while on this ſide Heaven; together with his various Dealings with their Conditions in this Life, which, as in a Glaſs, thoſe that are ſpiritual, may ſee it anſwer Face to Face.*

FIrſt, The Place that the People were in, when God provided this Lamb for them; it was *Egypt*, o Land of Darkneſs, abounding with all Manner of Idolatry and Prophaneneſs, a Land w hich knew not God; *Exod.* 5. 2. and of Bondage, of heavy Burdens, of cruel Task-maſters that required Brick to be made without Straw; *Exod.* 5. 6, 7, 8, 9, 10, 11, 12. The Officers of which Place would often beat the People of the *Jews*, ver. 14. Beſides, ſo cruel were the Task-maſters to the poor *Iſraelites*, that they would not hear the People's Cries, *Exod.* 5. 16, 17.

To this agreeth, as in the Anti-type, the Eſtate or Condition that the Creature is in, before he comes to Jeſus Chriſt; which Eſtate or Condition we call natural or carnal, which ſimbolizeth very well with the Land of *Egypt*, in which the Children of *Iſrael* were, when they did eat the Lamb.

Firſt of all, *Egypt* was a Place of Darkneſs, ſo is the natural Condition of Mankind; it is full of Darkneſs aud Ignorance: It is wholly deprived of the ſaving Knowledge of God and Chriſt. A Man

by Nature, know little of that bleſſed Life, Light, Power, which the true Knowledge of God teacheth a Soul; he knoweth not what it is to have Chriſt dwelling in him (by his Spirit) nor what it is for a Man to live in Chriſt by believing; much leſs doth he know that great and bleſſed Myſtery, which *Paul* ſpeaketh of, 2 Cor. 3. 18. *But we all with open Face, beholding, as in a Glaſs, the Glory of the Lord, are changed into the ſame Image, from Glory to Glory, by the Spirit of the Lord.*

Alas! to tell a carnal Man of living by believing, what a Myſtery is this to him, of worſhiping God in the Spirit, of praying in the Spirit, of making the Blood, and Fleſh, and Spirit, and Promiſes of Chriſt, his daily Food; of eating the hidden Manna, of having the white Stone, with a new Name written in it, that none can read, but he that hath it. *Rev.* 2 17.

Alas! what a Paradox is this to a carnal Man; to tell ſuch a Man of Chriſt within him, and of a ſpiritual Kingdom within him, and a Light within him. And ſo from hence to bid him turn to it, and live obedient thereunto, and to hearken to the Teachings of it for Salvation.

Alas! one had as good ſtand over the Grave of a dead Man, and bid him riſe; or one had as good ſpeak to a Blind Man, and bid him ſee: Therefore, I think, that ſuch a Doctrine preached by many in our Days, is an empty Doctrine, to help blind Men to ſee, or dead Men to a State of ſpiritual Life: Therefore ſaith *Paul*, 1 Cor. 2. 14. *The carnal Man receiveth not the things of the Spirit of God, for they are Fool ſhneſs unto him (neither can he know them) becauſe they are ſpiritually diſcerned:* Alſo *Paul* tells you, ſpeaking of a Carnal Man, *that his Underſtanding is darkened, and alienated from the Life of God, through the Ignorance which is in them, through the blindneſs of their*

their Heart, *Epheſ.* 4. 18. Therefore, when the Scripture ſpeaks of the bringing home of a Soul to God, it calls it a Deliverance from the Power of Darkneſs, *Col.* 1. 14. a State that affords no Light, no Knowledge of God in Chriſt, it giveth us no Acquaintance with God, as a reconciled God in Chriſt to a poor Soul; therefore, it may well be compared to *Egypt* for the Darkneſs of it: That is the firſt Particular.

Secondly *Egypt* abounded with all manner of Prophaneneſs and falſe Worſhip: For they knew not God, *Exod*, 5. 2. How well doth this agree with the State, or natural Condition of fallen Mankind; O! what Kennel ſo vile, ſo noiſome, what Jakes ſo foul, what Goal ſo loathſome, what Hell ſo black, as the Hearts and Lives of wicked Men? Therefore, when our Saviour gives a Deſcription of the inward parts of ſuch Men (ſaith) *That out of their Hearts proceedeth evil Thoughts, Murders, Adulteries, Fornications, Thefts, falſe Witneſs, and Blaſphemies.* Mat. 15. 19. and to this agreeth the 14th *Pſalm*, ver. 2. 3. Which ſaith, *The Fool hath ſaid in his Heart there is no God: They are corrupt, they have done abominable Works, there is none that doth Good, no not one: The Lord looked down from Heaven upon the Children of Men, to ſee if there were any that did underſtand, and ſeek God: They are all gone aſide, they are altogether become filthy; there is none that doth Good no not one*; ſo ſaith *John*, 1 *John* 5. 19. *The whole World lieth in Wickedneſs.* My Brethren, Where can you go? Into what Land, County, Country, City, Town, or Family, but you may bluſh to ſee the common Prophaneneſs of it, to your great Grief? What ſwearing, lying, couzening, theiving, brawling, fighting, and revelling, is there abounding amongſt Men. How do the moſt Men tumble and wallow in the Filth of Uncleanneſs! How are ſome

buried up Head and Ears in their Pride! How do others glory in their Oppreſſion! O, how are others drowned in their Malice! How like Swines do others reel up and down in their Drunkenneſs! What Treachery, Deceit, and Falſhood, dwells there in the Minds of Men, one againſt another! As the Prophet ſpeaks, Micah 7, 4, 5, 6. *The beſt of them is as a Briar, and the moſt upright of them ſharper than as a Thorn-hedge. Truſt ye not in a Friend, put ye no Confidence in a Guide, keep the Doors of thy Mouth from her that lieth in thy Boſom; for the Son diſhonoureth the Father, the Daughter riſeth up againſt the Mother-in-Law; a Man's Enemies are the Men of his own Houſe.* To this agreeth the Words of *Paul* to the *Epheſians*, Chap. 2. 2, 3. *Wherein in Time paſt, you walked according to the Courſe of this World, according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Diſobedience: Among whom ye had your Converſation in Times paſt, in the Luſt, of the Fleſh, fulfilling the Deſire of the Mind and of the Fleſh, and were by Nature the Children of Wrath, even as others.*

Therefore it is, that *David*, when he was forced to flie into *Gath* among the *Philiſtines*, becauſe of the Prophaneneſs of the People, cry'd out, *Woe is me, that I dwell in* Meſech, *and am conſtrained to live in the Tents of Ungodlineſs.*

Secondly, As this agreeth with *Egypt* for Prophaneneſs, ſo for falſe Worſhip: It is natural for Men in a carnal Condition to worſhip God in a wrong manner; as a good Man ſaid once, *Every Man is born with a little Pope in his Belly.* To ſet up a falſe Worſhip, is the firſt thing a carnal Man puts himſelf forth in.

This is the Reaſon that the greateſt part of the World lieth drowned in falſe Worſhip and Anti-Chriſtianiſm, it is becauſe they are carnal and blind, and ſo want the Light of God, his holy Spirit to guide them into the Truth. Where will you expect

pect to find Fiſh, but in the Water? Where would you ſee Birds, but in the Air? Where would you expect to find four-footed Beaſts, but upon the Earth? So where would you find, poor, blind, carnal Men and Women worſhipping, but in their falſe Forms, Pictures, Images, and rejected Ceremonies: You may ſee how ſtiff the *Phariſees* ſtuck unto theſe things, *Matth.* 15. 1, 2. But you may ſee our Saviour's Anſwer, ver. 3, with 8, 9. You know, *Paul* the Apoſtle telleth the Saints in his day, that they had been Worſhippers of Stocks and Stones, dumb Idols: To this agreeth our Saviour's Words, *John* 4. 22. ſpeaking to the poor carnal Woman of *Samaria*. *You worſhip you know not what.* This is moſt certain, that the World, for want of ſight, err in every thing.

So that you ſee how well the natural Eſtate of Mankind doth agree with the Land of *Egypt* for falſe Worſhip, or for worſhiping God in a falſe manner.

Again, *Egypt* was a Place of hard Bondage, and cruel Burthens, a Place that required Brick to be made without Straw, *Exod.* 5, 6, 7, 8, 9, 10, 11, 12. Beſides, the Officers of the Place would often beat the People, if they failed of ought of their Work, ver. 14. They would alſo refuſe to hear the People's Cries, ver. 16, 17.

This anſwers unto the Covenant of Works, which every carnal Man and Woman in the World is bound unto by Nature, and lives under. This Covenant, even to fulfil it in the exact Meaſure thereof. This Covenant was made with us in the State of Innocency, which requires Perfect Obedience in Thought, Word, and Deed, and not only perfect Obedience, but conſtant, continual Obedience to the laſt Breath, *Deut.* 6. 5. with *Gal.* 3. 11

So that if a Man fails but in one Point of the Law of Works, he is guilty of the Breach of the

whole; *James* 2. 10. Now this Covenant of Works doth not only reach the outward Actions of the Body (as ſome think) but the inward Motions, Intentions, and Purpoſes of the Mind; for ſo our Saviour expounds this Covenant, *Matth.* 5. 20, 21, 22, with 27 and 28 verſes. Now as the Caſe ſtands with the Creature, with reſpect to his Fall, this Covenant of Works may well be compared unto *Pharaoh's* Task-Maſters; and thoſe that yet live under it, to the *Jews* in *Egypt*, who were under the Power of thoſe Task-Maſters, Exod. 5. 10, 11, 12, 13, 14, 15, 16, 17.

For firſt of all, they required of the *Jews*, Brick to be made without Straw, ver. 10, 11. ſo doth the Law require full and perfect Obedience of the Soul, both in Body and Spirit, as ever it did. Saith the Law, Bring me forth the full Tale of Obedience, according to my Commands; let not ought of the Works be diminſhed, which ye ſhould do in Soul and Body: I will not abate one jot of it. Bring forth the full Tale of your Duties, let not one be neglected, if there be, you ſhall dye the Death; and perform them in ſuch a manner, as I have required, or expect Death without Mercy: What you do, ſee it be perfectly holy, without the leaſt ſtain of Sin in it; in thy Prayings, in thy Faſtings, in thy Mournings, in thy Hearings, in thy Alms, in thy Works of Mercy, in all that thou doſt; ſee that there be not the leaſt vain Thought in it, nor the leaſt ſtain of Hypocriſie in it; if there be, thou ſhalt be damned to Eternity: Likewiſe, ſee that it be conſtantly ſo with thee, from thy Birth to thy Death. If in all thy Life thou ſhalt but miſcarry in a Word or Thought, I will pour out all my Plagues and Curſes upon thee, *Matth.* 12. 36. with *Gal.* 2. 10. I will not regard any thing, that thou haſt done in my Service before,

(tho'

(tho' thou haſt ſerved me to the laſt Hour of thy Life, with all thy Strength, and with all thy Power; yet if at laſt, thou ſhalt offend in one Word or Deed, thou ſhalt dye the Death, a Death Eternal, of Soul as well as Body. *Ezek.* 18. 24. *Deut.* 27. *Ver.* 26.

Now when the Soul comes to be awakened to the Voice of the Law, how it is overwhelm'd with Amazement and Horrour: Like the *Jews* under their Task-Maſters, how bitterly doth the Soul bewail his Condition, crying out with *Paul*, Rom. 7. 24. *O wretched Man that I am, who ſhall deliver me from ſo cruel a Bondage as this* : (Thus the Soul falling down flat on the Ground, cryeth out of his Condition, becauſe of the hard Uſage it hath from the Law, that it ſhould require the full Tale of Brick, and yet deny Straw. (O ſaith the Soul, I want Strength to perform the leaſt Service or Duty. O Law! ſaith the Soul, what no Mercy! no Pity! conſider my Weakneſs, how unable I am in my ſelf, to perform the leaſt Duty as I ought. (O Law! I pray thee accept of what I can do (no ſaith the Law, I take no notice of what thou art not able to do, but what thou art bound to do, *Luke* 17. 10. I require no more than is my due; if you cannot give it me, look you unto that, for my part, I will have my full Tale of perfect and conſtant Obedience here in this Life; or you ſhall give me Satisfaction in Hell to all Eternity. Do not tell me, you want Strength or Ability to perform, go get you that where you can; look you out the Straw your ſelves I ſhall give you none; but let not me miſs of my Tale of Brick, *Gal.* 2. 10. with *Ezek.* 18. 24.

Thus you ſee, how parallel the Language of the old Covenant runs with the Voice of the *Egyptian* Task-Maſters, to the *Iſraelites* under them. Beſides

in *Exod.* 14. we find that *Pharaoh*'s Task-Maſters did beat and abuſe the *Iſraelites* very much in their Work.

This very well ſuits with the old Covenant of Works: O what Laſhes and Blows does it give thoſe that live under it! Firſt, In the Conſcience within. O what Thunder-Claps have ſome Men had within them (from the Law!) O how hath it made ſome Men to roar, and to cry out at Midnight upon their Beds, for their Breach of it! How dreadfully did it laſh the Conſcience of *Cain*! and how did it dog *Judas*, until it dogged his Neck into a Halter! Therefore doth the Scripture pity thoſe that are under it, crying out, *A wounded Conſcience who can bear?* Thoſe that have been under the Laſh of the Law in the Conſcience, can ſay, never was poor Man in *Turkey* in the like Miſery (they would have exchanged Conditions with the verieſt Slave in all the World) Night and Day terrified with dreadful Sounds of the Wrath of God, and the Judgment-Day to come, ſhewing the Soul his Portion in Everlaſting Burnings; where he ſhall ſeek for Death, but Death ſhall be far from him. Although the Soul runneth to his Duties, and doth what he can to pacify the Law; but alas! all to no purpoſe; for the Law quarrels with him about every Duty; ſo that here is the *Dilemma* the Law hath all his in, they ſhall ſuffer one Way or other, if they do not live holy and ſtrict in their Lives, then he comes upon them with his Curſes and Plagues: If they do live holy, and as unblameable as they can, yet the Law curſeth them that Way, becauſe it is an Obedience full of Spots and Defilements. *Luke* 17. 10.

Secondly, The Law laſheth Men externally, as well as internally (in the Conſcience). O what Plagues and Puniſhments upon Body, Eſtate, and Relations, hath it brought home upon ſome Men for diſobeying

of

of it! You may ſee a whole File of Curſes, Plagues, Puniſhments, Judgments, and Afflictions upon the Bar of the Law againſt its Offenders. *Deut.* 28. from *Ver.* 15, to 38.

Laſtly, The Officers of *Egypt* would not hear the bitter Cries of the poor *Jews* under their Burthens, *Ver.* 16, 17. How well doth this agree with the old Covenant of Works? What little Mercy doth that ſhew any that are under it, how little is it affected with their Cries and Tears? Could Men cry to it for Mercy, as loud as ever Heaven thundered, it would be to no purpoſe; Could Men weep ſo much Blood out of their Eyes, as there is Water in the Sea, the Law would not take any Notice of it; *Ezek.* 18. 24: This *Eſau* tried, *Heb.* 12. 16, 17. *For after he had ſold his Birth-right, he found no Repentance, although he ſought it careſully with Tears.*

Alas! Friends, the Law knows no Repentance; Repentance is a Fruit of the New Covenant of Grace, (not of the Old.) Thus you ſee both, how the Land of *Egypt*, with its Task-maſters, together with their Carriages towards the *Iſraelites*, doth agree, as the Type with the State of Nature, which carnal Men are in; together with the Old Covenant, and its Carriage toward thoſe that live under it.

CHAP.

CHAP. III.

I next come to ſpeak of the eating of the LAMB, *together with the* Circumſtances *belonging thereunto, which agreeth very well with the Anti-type, as we ſhall ſhew you in the next place.*

IN which there are theſe three things to be conſidered.

Firſt, The Occaſion of the Lamb.

Secondly, The Manner of Eating it.

Thirdly, The Benefits the People had by Eating the Lamb.

Firſt, The Occaſion of the Lamb, which was to ſave the People from that general Judgment which was to paſs over the whole Land of *Egypt*.

This ſhews the exceeding Love and Mercy of God to the whole World, who by *Adam's* Garden-Tranſgreſſion, and their own actual Sins; all are liable to the deſtroying Angel of God's Juſtice, which will certainly paſs over the whole Earth, with a flaming Sword of God's Vengeance, to execute it on offenders, Rom. 1. 18. *For the Wrath of God is revealed againſt all Ungodlineſs, and Unrighteouſneſs of Men, who with-hold the Truth in Unrighteouſneſs.* Heb. 10. 36. *For if we ſin wilfully, after we have received the Knowledge of the Truth, there remains no more Sacrifice for Sin, but a certain fearful looking for of Judgment, and fiery Indignation, which ſhall devour the Adverſary*: So Jude 14. 15. *The Lord cometh with ten thouſand of his Saints, to execute Judgment upon all, and to convince all that are ungodly amongſt them of all their ungodly Deeds, which they have ungodly committed, and of all their hard Speeches which ungodly Sinners have*

ſpoken

ſpoken againſt him. 2 Theſſ. 1. 7, 8. *The Lord Jeſus ſhall be revealed from Heaven with his mighty Angels, in Flames of Fire, rendring Vengeance on thoſe that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt.*

Thus you ſee the whole World lyeth open to the deſtroying Angel of the Juſtice of God, which will pour it ſelf forth to the ſcorching of the Earthly-minded, with the moſt dreadfulleſt of Fires. 2 *Pet.* 3. 10.

Now, that Men might eſcape this dreadful Storm, which the Heavens look black with, over the Heads of Sinners; God in mercy hath provided Poor Sinners (which are in their *Egyptian* State of Sin and Uncleanneſs,) I ſay, he in Mercy, hath provided them a Lamb to eat, which Lamb is his Son Jeſus Chriſt; upon eating of which, they really eſcape the Hands of the Juſtice of God. John 3. 16. *God ſo loved the World, that he gave his only begotten Son. that whoſoever believeth in him ſhould have Everlaſting Life, and not periſh*: Which Son of God is elſewhere called the Lamb of God, *John* 1. 36. the which, whoſoever takes and receiveth (and eateth in, as their Food by believing, ſhall live by him) and ſo be free from the deſtroying Angel, *John* 6. 54.

Secondly, As to the Manner of eating the Lamb, we may note theſe things; but firſt it was a Lamb without blemiſh: This Lamb relates (as you have heard) to Chriſt, which ſhews the ſpotleſsneſs of his Nature, which was innocent and pure, free from the leaſt Tincture of Sin: For though our Saviour took our Nature upon him, that ſo he might become a Sacrifice to God for Sinners, yet he took not our Nature upon him as ſinful, *Luke* 1. 35. Therefore doth *Peter* entitle our Saviour, a Lamb without ſpot and blemiſh; *Pet.* 1. 19. For if he had not been ſo, it had not been poſſible, that e-

ver

ver the Law could have been ſatisfied; therefore it is ſaid, that there was no Guile found in his Mouth

But then, as the Manner of eating this Lamb. *Exod.* 12. Firſt, they were to roaſt the Fleſh with Fire, ver. 1. This is that dreadful Portion which Jeſus Chriſt paſt under for Sinners, in ſtanding under the Curſe of the Law; which bitter Agony conflicted ſo in his Soul, as if all the Torments of all the damned in Hell, had been upon him at once, Luke 22. 24. *And being in an Agony, he prayed more earneſtly, and his Sweat was as it were great drops of Blood falling down to the ground.* A ſight of which Sufferings of Chriſt *Abraham* had preſented unto him, *Gen.* 15. 9. with 17, 18 verſes: For when God made a Covenant, or rather confirmed the Covenant with *Abraham*, God cauſed a burning Lamp, and a ſmoaking Furnace, to paſs between the Sacrifices; ſhewing of us, that none can partake of the Covenant of Grace, but ſuch as have ſatisfied the old Covenant, by preſenting it a Sacrifice, which will endure the Wrath of it; Now none but Chriſt can do this for the Soul; and this was Chriſt, which *Abraham* in this Type ſaw by the Eye of Faith; which, as a Lamb, was roaſted in the ſmoaking Furnace, and burning Lamp of God's Wrath for Sinners. Therefore, when the Soul would take in Chriſt, he muſt take him as a Lamb roaſted with Fire, which ſhews the Sufferings of Chriſt's Soul for Sin

Secondly, They were to eat all the Lamb, Head and Legs, with all the other parts belonging to the Lamb; nothing of the Lamb was to be left to the Morrow, Exod. 12. 9, 10, 11.

This ſhews us, after what Manner Chriſt (the Lamb of God) is to be cloſed with, by a Soul that intendeth to have real Benefit by Chriſt; not a piece

piece or part of Chriſt (will ſerve the turn (but a whole Chriſt, or no Chriſt at all: Chriſt is diſtinguiſhed in a three-fold reſpect (as a Prieſt, Prophet, and King, (the Prophane will accept of one part of Chriſt, the Hypocrite of two parts of Chriſt, but none but the gracious Soul cries for a whole Chriſt. The prophane wicked *Eſau* would cloſe with the Prieſtly Office of Chriſt, that ſo the Guilt of his Sin might be Purged away, and the Anger of God for Sin mitigated. But to be ſubject to the Kingly Office of Chriſt, here he ſticks, he cannot endure Chriſt ſhould reign over his Soul; he loves his Sins too well, than to part with them for Chriſt: ſo that although with *Cain* and *Judas*, they that are wicked, may ſometime ſeem to cry out under Sin; you muſt know, that they are not ſo much offended with Sin's Nature, as Sin's Puniſhment; ſo when they ſeem to deſire a Chriſt, it is not for love, but fear; it is not that Chriſt ſhould rule in them, but that he ſhould deliver them from Hell, which they fear they are falling into.

2. The Hypocrite can go farther than this; he can take Chriſt in two parts of him (both in his Prieſtly and Prophetically Office.

Firſt. In his Prieſtly, that Sin may be pardoned, he better agreeth with Sin's Nature, than, Sin's Puniſhment, though he likes it not upon his Back as the prophane Perſon doth; yet he is not much in diſlike with it in his Heart: There is ſome ſecret Sin, which is his *Dalilah* in Affection, though he ſeem to be an Enemy to it in Converſation; yet however he could be glad, if Chriſt would, by his Blood, get it pardoned; but he loves not that Chriſt as a King ſhould get it murthered.

Secondly, He takes Chriſt in the other Office as a Prophet, if that would do. Now Chriſt as a Prophet, his Work is to reveal and make known the deep

deep things of the Father to Men. Now ſome Hypocrites love to know much, though not to practiſe any farther then his Credit prompts him to it; yet being given to Oſtentation, he may covet out after many Nations, that ſo he may advance himſelf in the ſpreading of them, as *Simon Magus*; *Acts* 8. 18, 19. but no farther of Chriſt can the Hypocrite make choice of

But now the ſound Believer takes a whole Lamb. O! give all Chriſt, and every part of Chriſt! ſaith a poor Soul, which taketh Chriſt aright! O not only Chriſt to dye for me, but to live in me by his holy Spirite: Not only Chriſt to ſave me, but Chriſt to reign over me, and to rule and govern me by his Royal Law of my Heart. O! a Chriſt to get down the Power of Sin in me, as well as a Chriſt to raze out the Guilt of Sin againſt me. O! every part of Chriſt is precious to ſound Believer, 1 *Pet.* 2. 7. So ſaith the Church, *Cant.* 5. 10. Chriſt was white as well as ruddy. Chriſt was precious for his Holineſs, as well as his Merits and Sufferings.

So that this is the thing as to eating the Lamb, the Manner of it: The Lamb, Chriſt, he muſt be wholly cloſed with, a Soul muſt take a full of Chriſt, or, no Chriſt at all.

Thirdly, The Sauce with which they were to eat the Lamb, was bitter Herbs, *Exod.* 12. 1. which ſheweth the frame of Spirit the Soul is uſally in, that truly cloſeth with Jeſus Chriſt; that is, he is under a real repenting frame of Heart, becauſe of Sin. O! how bitter is the leaſt Sin to a Soul which truly receiveth Chriſt! that which was the darling of the Soul before, is Gall and Wormwood to the Soul: The Soul looks on his Sins, as that which pierced a dear Saviour; therefore it is what pierceth the Soul. *Zach.* 12. 10. *They ſhall look upon him, whom*

whom they pierced, and mourn over him, and be in Bitterneſs, as one for her Firſt-born. Thoſe that think they haave eaten the Lamb Chriſt, without the bitter Herbs of Repentance; it is much to be doubted, whether they ever eat of Chriſt at all; it is not a bare Notional Work in the Head, but a Work attended with a Heart broken for Sin, a Heart full of Godly Sorrow and Repentance, for its Rebellion and Stubbornneſs againſt Chriſt. *Peter* wept bitterly for his Sin, *Mat.* 26. 75. *David* and others, have eaten much of this kind of bitter ſauce with the Lamb; it is the Believers continual ſauce all his Life long.

Secondly, The bitter Herbs is meant thoſe Afflictions and Temptations, which do accompany the Life of a Believer in this Life for Chriſt his ſake: Our *Saviour* calls it a Taking up the Croſs, *Luke* 9. 23. which is a Thing moſt bitter, and contrary to Fleſh and Blood: Therefore ſaith *Paul*, when he made Choice of this Lamb *Chriſt*, *I conſulted not with Fleſh and Blood*; Gal. 1. 16. For Fleſh and Blood cannot endure the bitterneſs of that ſtate, in which Chriſt is to be found. Nothing but Perſecution, Diſgrace, Trouble, Loſs of good Name, yea, and Life it ſelf that attendeth the Way of Chriſt; therefore ſaith *Paul*, 2 Tim. 3. 12. *He that will live Godly in Chriſt Jeſus muſt ſuffer Perſecution*; he muſt ſuffer: There is a Neceſſity you ſee, that the Lamb muſt be eaten with bitter Herbs. Thoſe that will not eat the ſauce, ſhall not taſte of the Fleſh of this Lamb; *Luke* 9. 23. *Unleſs a Man deny himſelf, and take up my Croſs and follow me, he cannot be my Diſciple.*

There be a great many would catch at the Fleſh of this Lamb, *Chriſt*; were it not for the bitter ſauce which lieth in the Diſh with Chriſt: Many love to ſhear in a Chriſt, but not in the Croſs; they

they love the Crown, but not the Sufferings which belong to the Crown: Therefore ſaid our *Saviour, Strait is the Gate, and narrow is the Way which leadeth to Life, and few there be that find it.* *Job* found Bitterneſs in the Diſh where the Lamb lay, *Job* 13. 26. *Thou writeſt bitter Things againſt me*: But did *Job* (as many do) leave the Meat for the bitter ſauce; no, no, *Job* 13. 15 *Tho' thou kill me, yet will I truſt in thee,* O how happy had ſome been, had they with *Job* ſtill kept to this Reſolution; but the Ways of Chriſt were too bitter for them; but I fear, thoſe will find their ſweet Meat of this World's Goods attended with the bittereſt Herbs at laſt.

Again, They were to eat the Lamb with unleavened Bread, *Exod.* 12. 8. with *Numb.* 9. 11. This ſtill points at a Soul eating Chriſt aright, which is the Anti-type, which ſhews us thus much.

1. That Chriſt muſt be really cloſed with, and not feignedly; there muſt not be any thing of the leaven of Hypocriſie in it, not for any By-end, but out of Love to Chriſt.

2. It muſt be void of the leaſt Love to Sin, if there be any Love reſerved to any Corruption, Chriſt cannot enter the Soul upon ſuch Terms, 1 *Cor.* 5. 8. *Let us keep the Feaſt, not with the old Leaven of Malice and Wickedneſs, but with the unleavened Bread of Sincerity and Truth.* Heb. 12. 15. *Looking diligently, leſt any Man fail of the Grace of God, leſt any Root of Bitterneſs ſpring up and trouble you, and thereby many be defiled.* Heb. 3. 12. *Take heed, Brethren, leſt there be in any of you, an evil Heart of Unbelief, in departing from the living God:* Therefore ſaith *Peter, if you would (as New-born Babes) receive the ſincere Milk of the Word, that you may grow thereby, you muſt firſt lay aſide all Guile,*

and

and Hypocriſies, and Envies, and evil Speakings, 1 *Pet* 2. 1, 2. That is, all Sin muſt be forſaken, and caſt out of the Affection, or no Chriſt received into the Heart: The Love of the World, the Love of Luſt, Pride, Honour, Pleaſure, Eaſe, whatever hath been near, or dear, to the Soul, he muſt utterly proteſt againſt, or no Chriſt, Jer. 4. 14. *O Jeruſalem! waſh thine Heart from Wickedneſs, that thou mayeſt be ſaved; How long ſhall vain Thoughts lodge within thee?* So Iſa. 1. 16, 18. *Waſh ye, make ye clean, put away the Evil of your Doings from before me, ceaſe to do Evil. Come now, and let us reaſon together* (ſaith the Lord) *though your Sin be as Scarlet, yet I will make them as white as Snow; though they be red as Crimſon, yet ſhall they be as white as Wool.*

So that you ſee, there muſt firſt be a putting away the Leaven of Sin, before there can be eating of the Lamb Chriſt Jeſus. Truly, therefore, ſuch Perſons as dream of having Chriſt, and yet remain the old Leaven of Sin, are miſtaken.

Fourthly, The *Jews* were to eat the Lamb with their Loins girded, *Exod.* 12. 11. Girding of the Loins ſometimes ſignifieth Reſolution to ſome great Work, *Pſalm* 18. 32, 33, 34. Sometimes it ſignifieth Truth and Faithfulneſs in the Perſon ſo girded, *Rev.* 15. 6. Here it ſignifieth Haſt or Readineſs to be gone from the Place where they were in before, Exod. 12 11.

Now all which ſignifications may be taken into one Head, and applied to the eating of the Lamb *Chriſt Jeſus*. For firſt of all, the Loins of a Soul's Mind muſt be girded as to Reſolution, that intendeth to eat the Lamb Chriſt, ſometimes from within, ſometimes from without; What from inward Doubts, and what from outward Troubles, a Soul will find it a hard thing to go on in this Way for Heaven: Thoſe daily Taunts, Scoffs, and Jeers,

that the Soul paſſeth under for Chriſt, from Day to Day; ſometimes from its Relations, ſometimes from its Fellow-ſervants who live in the Houſe with him, and ſo likewiſe from its wicked deriding Neighbours.

I ſay, theſe things conſidered, the Soul is many times caſting away its Hope, and crying out with the Pſalmiſt, Pſalm. 37. 13. *Verily, I have cleanſed my Heart in vain, and waſhed my Hands in Innocency to no purpoſe.* Therefore, the Loins had need be girded, that ſo the Soul might not caſt away his Confidence, which hath great Recompence of Reward, *Heb.* 10. 35.

Now, it is the overcoming Soul ſhall wear the Crown, 2 *Tim.* 4. 7, 8. *Rev.* 2. 10. and the Soul that endureth to the end, the ſame ſhall be ſaved, *Matth.* 24. 13. Therefore, ſaith our Saviour, a Soul muſt firſt count up the Coſt (when he makes out after the Lamb Chriſt, whether he can hold out to the end with him; whether he can run the Loſs of Father's Love, Mother's Love, Brother's, Siſter's, Husband, Wife, Children, Kinſmen, and Neighbour's Love for this Chriſt; whether a Soul can part with Credit, Honour, Riches, carnal Eaſe for Chriſt, whether he can follow the Lamb whitherſoever he goeth; *Rev.* 14. 4. For he that looks back, is unfit for the Kingdom of God, *Luke.* 9. 26 So Heb. 10. 38. *If any draw back, my Soul ſhall have no Pleaſure in him*; and ſaith Peter, *The laſt Eſtate of ſuch Men is worſe than the beginning*, 2 *Pet.* 2. 20.

Therefore, when *Peter* would exhort againſt Faintings and Diſcouragements, he bids Men gird up the Loins of their Mind, and be ſober, and hope to the end for the Grace that is to be brought unto them at the Revelation of Jeſus Chriſt, 1 *Pet.* 1. 1, 13.

Secondly

Secondly, Take girding of the Loins, as it importeth Truth and Faithfulneſs: In this ſenſe the Soul ought to gird up his Loins, if he really intendeth a thorow and full cloſing with Chriſt, he muſt reſolve to be Chriſt's in Faithfulneſs; as the Wife takes her Husband, ſhe takes her Husband, and only him; ſhe is not to reſerve any part of the Marriage-Bed to any other; ſo in Faithfulneſs is the Soul to take Chriſt, reſolving that no curſed Sin or Luſt, ſhall ſhare in the Marrige-Bed of its Affection with Jeſus Chriſt: ſo ſaith the Spouſe, ſpeaking of Chriſt her Husband; *My beloved is the chiefeſt to me among ten thouſand*, Cant. 5, 10 *He is mine, and I am his, Cant*, 2,16,

2. The Wife taketh the Husband to be hers for ever during Life, not to part and fling him off at her Pleaſure: Therefore, ſaith *Paul*; *Rom.* 7. 2. *The Woman that hath a Husband, is bound by the Law to her Husband as long as he liveth.*

So in like manner, is Chriſt to be cloſed with by a Chriſtian, never to part more, either in this World, or that which is to come; to be Chriſt's in Sickneſs, as well as in Health; in Poverty, as well as in Proſperity; to be Chriſt's in bad Times, as well as in good Times; to winter and ſummer with Chriſt.

There be a great many that can put on Chriſt, and pretend to Saintſhip, and can call him Husband in good Days, but they can as quickly caſt their Chriſt and all away again in bad Days: When Chriſt ſeemeth to be cloathed with the Riches, Honours, Credit, and Gain of this World, then it is he that can court him with ſome ſeeming Service; but when he comes to be uncloathed again of thoſe things, andwith *Job*, to be ſet on a Dunghil of Reproach and Scorn through Poverty; then they flie back as faſt again from Chriſt, as ever they

come to Chriſt; and with *Peter*, curſing and ſwearing, they never knew ſuch a Man, *Mat.* 26. 73, 74. And like the *Jews*, who could cry *Hoſanna* to Chriſt, when he was ſet by the People upon the Aſs's-colt; but when in a ſuffering State upon the Croſs, crucify, crucify him; but let ſuch know, this is not to eat the Lamb with the Loins girded in Truth and Faithfulneſs.

Laſtly, Girding of the Loins ſignifieth Haſte or Readineſs to be gone from the Place where we were before; therefore it is obſerved, that the *Jews* went out of *Egypt* ſpeedily upon the girding of their Loins, Exod. 12. 37.

This ſhews the ſpeedy Motion Souls are to make from that curſed State of Nature, Sin, and Ignorance; after their cloſing with Jeſus Chriſt, the Soul is not to ſtay there one Night longer; there muſt be not only a total, but a ſpeedy ſeparation from Sin and Nature: The Soul that truly cloſeth with Chriſt, never looketh back again upon his former Condition, but he loatheth himſelf for it, he never thinks on it, but he hates it, as *Paul* ſpeaks, *What Fruit had ye in thoſe things whereof ye are now aſhamed? Rom.* 6. 24. O! when the Soul looks backs upon his carnal *Egyptian* State, and ſeeth what a blind mad Fool he was; together when he conſidereth, what ſad ignorant Works he always brought forth, when he looketh back upon his drunken, roaring, mad, ſinging Bouts in the Alehouſe; his runing to ſo many Wakes, Revels, Bull-baitings, May-pole Dancings: O! how much doth that Soul, which eateth the Lamb indeed, mourn for it? O! how doth he bluſh before the Lord, under the Thoughts of it? wondring at the infinite Patience of God, that he ſhould be now out of Hell, wondring that God ſhould accept of ſuch a Rebellious Wretch, ſuch a ſinful Slave as he ſeeth himſelf now to be, to ſuch a bleſſed

Banquet and rich Feaſt, as the roaſted Lamb comes to: Now on goes the Girdle about his Loins, and away he goes, flying out of this Condition as Hell it ſelf. An Inſtance you may take for this purpoſe, in *Luke.* 15 17. in the prodigal Son. *And when he came to himſelf, he ſaid, How many hired Servants of my Fathers have Bread enough, and to ſpare, and I periſh for Hunger? I will ariſe, and go to my Father, and will ſay, I have ſinned againſt Heaven, and before thee, and am no more worthy to be call'd thy Son, make me as one of thy hired Servant,* Luke 15, 17, 18, 19. You ſee the Prodigal could no longer ſtay in this Condition, when he comes to be ſenſible of the Evil of it; but he girdeth up his Loins, and puts himſelf into a poſture fit to be gone from all his old Delights, and ſinful Pleaſures, his old filthy Companions, he flies from all; he dares not ſtay an hour longer with them: Pſalm 45. 12. ſaith Chriſt in that Pſalm; *Hearken, O Daughter! and conſider, encline thine Ear, forget alſo thy own* People, *and thy Father's Houſe.* Thus you ſee the Soul is to leave its old carnal Eſtate and Condition, if he means to eat the Lamb Chriſt Jeſus. Therefore, thoſe that are ſo confident they have taken Chriſt, and yet are not come off their old *Ægyptian* carnal Condition, truly are much miſtaken; ſaith *Paul,* 2 *Cor* 5. 1. *If any Man be in Chriſt, he is a new Creature; all old things are paſt away, and behold, all things are become new*

For a Man to make an account he is in Chriſt, and is a good Chriſtian, and yet to live a Drunkard, a Swearer, and a Cheater; hater of God's People, a deſpiſer of Godlineſs, to live in Adultery, and Uncleanneſs, to live looſe in his Family; if this Man hath cloſed with Chriſt then ſo hath the Devil alſo, it cannot be; Light and Darkneſs cannot dwell together, 2 *Cor.* 6 15. *What Concord*

hath Chriſt with Belial; ſo ver. 17. *Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing.*

Certainly, my Brethren, there is no more Fellowſhip with the unfruitful Works of Darkneſs, after eating the Lamb; the Soul muſt immediately ariſe, and be gone, from his old ſinful Condition.

Our Saviour would not allow the young Man ſo much Time, as to go to bury his Father, *Mat.* 8. 21, 22. Therefore, the Language of the Lord to ſuch, is, *Micah* 2. 10. *Ariſe ye, depart, for this is not your Reſt, becauſe it is polluted, it ſhall deſtroy you with a ſore Deſtruction.*

The next thing we are to take notice of before we leave this Particular, is the other two parts of the Traveller's Accoutrements (which is) his Staff in his Hand, and his Shoes on his Feet, Exod. 12. 11.

Firſt the Staff: Now you know the Uſe of a Staff in a Traveller's Hand, is to help him on in his Journey, it ſuccours him, it ſtays up his Body from falling, it helps him over difficult and dangerous Places. This Staff leads us to the Uſe of the Grace of believing, which a Soul ſhould beg earneſtly for at God's Hands; that ſo, after he hath eaten of the Lamb Chriſt, he might be enabled to travel his Journey from *Egypt*, through the Wilderneſs of this Life, to his *Canaan* of Reſt and Glory hereafter: For it is leſs poſſible, that a Soul ſhould travel through the Wilderneſs of this World, to Heaven hereafter, without the Grace of beliving, then it was poſſible, for the *Jews* to travel to their Temporal *Canaan* without their Staff. O! how doth Faith ſuccour, and relieve the Soul all along in his way to Heaven? When the Soul is ready to give over, and is yi ldingup the Ghoſt, how doth this Staff of believing, raiſe him up again, and putteth

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a new Life of Confidence into the Soul again? Thus it oftentimes ſets up *David* upon his Legs again; *Pſalm* 27. 13. *I had fainted unleſs I had believed to ſee the Goodneſs of God in the Land of the Living*; like a Staff under Wearineſs it did ſtay up and ſupport *David*. O! how did this Staff of Faith ſuccour and relieve *Habbakuk*, Hab. 3. 17, 18. *Although there be no fruit on the Vine? and although the Fig-tree doth not bloſſom, and there be no Herd in the Stalls, and the Flock ſhould be cut off from the Fold, yet will I joy in God, and rejoice in the God of my Salvation*

O! what a deep Ditch did the *Pſalmiſt* leap over by this Staff of believing, Pſalm 73. 25. *My Fleſh, and my Heart faileth me, but God is the Strength of my Heart, and my Portion for ever.* Hence it is that *Habbakuk* ſaith, *The juſt Man ſhall live by his Faith. Hab.* 2. 4. That is for the Support it gives a Soul in dangerous Times; it is this Grace that keeps a Soul above Water: This was it which carried *David* through all his Trouble; this was it that lifted him out of the horrible Pit, *Pſalm* 40. 2, 3. this was the Staff that led the *Jews* through the Red Sea; this led *Jacob* over the *Jordan* of his Difficulties, *Gen.* 32. this Staff led him into *Egypt*, and this Staff brought out *Joſeph* his Bones (*Jacob* his Son) out of *Egypt* again, *Heb.* 11. 22.

And this was the Staff the Apoſtles travell'd by all along in their Journey in this Life. 2 *Cor.* 5. 7. *For we walk by Faith, not by ſight.* Mark, we walk by Faith; it is what the travelling Chriſtian muſt carry in his Hand at all times, in the Pilgrimage he ſpendeth in this Life

Laſtly, The *Jews* had their Shoes on their Feet, *Exod.* 12. 11. The Shoes, you know, are what greatly helps a Man to a comfortable going on in his Journey, without which he cannot travel well.

Now *Paul* ſhews you, what it is to have the Feet well ſhod, Epheſ. 6. 15. *Having your Feet well ſhod with the Preparation of the Goſpel of Peace*; that is, a Soul that takes in the Lamb of God, and thereby hath bound himſelf to fly out of his carnal, prophane, *Egyptian* ſinful Life and Converſation, had need firſt of all, well furniſh himſelf with the Word of God, with the threatning Part of it, to drive him, and prick him on, with the Examples of others Lives therein written, to draw him; with the Promiſes therein, to perſwade him; and with the hope of Eternal Life, true Joy, and ſweet Felicity, to allure him, or elſe he will find it a hard Matter, to come quit of his old Condition, and carnal Converſation.

Therefore, ſaith *Paul*, *Let the Word of Chriſt dwell in you richly*, *Col.* 3. 16. So ſaith *David*, *Thy Word have I hid in my Heart*, *Pſalm* 119. 11.

O young Chriſtians! for to you I ſpeak, you that would eat the Roaſted Lamb Chriſt, and would come out of the *Egypt* of your carnal, ignorant, blind Conditions. O, hearken to my Advice! you muſt be well ſhod with the Preparation of the Goſpel of Peace. O, ſaith Chriſt! *Search the Scriptures*, *John* 5. 39. O! be much in reading of your Bibles; let them not lie idle, get as much of them as you can into your Hearts, that you may be able to wreſtle with Fleſh and Blood, againſt the Rulers of the Darkneſs of this World, againſt ſpiritual Wickedneſs got into high Places, *Epheſ.* 6. 12.

O! beg hard at God's Hand, that he would imprint his Word upon your Hearts, and cauſe you to grow in the knowledge of it more and more; that ſo you may have, to anſwer every Temptation that you ſhall meet with in your way to your ſpiritual *Canaan*. You know, Shoes are uſeful to keep the Feet from galling; truly, ſo is the Word of God well

well apply'd, very uſeful to keep the Conſcience from Galling and Corrupting; for look how it is with a Man with ſore Feet, he halts and tumbles, not able to keep his Ground; ſo it is with a Man under a galled Conſcience, he cannot ſtand ſteddy in any Place, but reels from thing to thing, from place to place, and cannot ſtand long any where at a Time: Now the Word will help this, either as apply'd or ey'd.

1. As apply'd, ſo it will help the galled Conſcience. *Pſalm* 107. 20.

2. As it is apply'd by the Soul as its Rule to walk by, ſo it prevents from Corrupting; for as the Shoes keep the Feet from galling, ſo will the Word of God keep the Conſcience from Corrupting (if it be carefully obſerved as the Soul's Rule to walk by.)

So you ſee, what it is to eat the Lamb (a Lamb roaſted) to eat him with the Loins girt, the Staff in the Hand, and the Shoes on the Feet.

CHAP. IV.

The Next Thing to be noted in the Type (or History) is this, The LAMB *was to be Eaten by every* particular Family, *unleſs the* Family *were too little; then they were to take the* Next *adjoining to it, and ſo they were to eat it together.* Exod. 12. 4.

THis in the Anti-type ſhews us thus much by Way of Information.

Firſt, That all the particular Churches of God in the World have a like Right to Jeſus Chriſt; for tho' there be one Body, or Church Univerſal ſpread over the Earth, yet this Univerſal Body is diſtinguiſhed

guiſhed into ſo many little Bodies or Churches, as Providence thinks good: Hence it is, that you have the Holy Ghoſt ſpeaking of ſeven Churches in *Aſia.* Rev. 1. 4.

Likewiſe we read of a particular Church, which was in *Aquilla* and *Priſcilla's* Houſe, 1 *Cor.* 16. 15. A ſlender Foundation for a National Church,; and yet all theſe diſtinct Societies have all a Right alike to Chriſt, as the Families of the *Jews* were all alike to eat the Lamb: Therefore ſaith *Paul, There is one body, and one ſpirit, even as ye are called by one hope of your Calling, one Lord, one Faith, one Baptiſm, one God, one Father of all, who is above all, and through all, and in you all.* Eph. 4. 4, 5, 6. Through all Ages in the World, every Church in particular hath had a like benefit by Chriſt (ſo that the weakeſt Church in the World, if it be a true Church, may claim as large a portion in the Heart of Chriſt, as the moſt flouriſhing Church in the primitive Times, when the Apoſtles were living. You ſee, tho' *Iſrael* were a great Body, yet they muſt be divided into ſeveral little Bodies when they come to eat the Lamb; and yet a Lamb for every Family or little Body of Eaters: ſo that none need to doubt in any Age of the World, tho' the Number be great, which have eaten of Chriſt, yet there is enough in Chriſt to ſatisfie all that are to come: Therefore is Chriſt called a Fountain ſet open for ſin, and for uncleanneſs. *Zach.* 13. 1, 2. *In that Day there ſhall be a Fountain opened to the Houſe of David, &c.*

2. It ſhews the Benefit we have by Eating the Lamb, Chriſt, for we are by it made Partaker of Families Right and Order; every Soul by Chriſt may ſay, now I am (thro' Grace (of the Family of Heaven, and I ſhall have a Child's Portion with the reſt of the True *Iſraelites*: Tho' it goes hard with

with me in this Life, tho' I am poor and low in the World, yet it's enough that I am of the Houſhold of Faith, my Name is liſted in Heaven for my daily Allowance, both for me and mine in this Life, and I ſhall have my Portion of Glory with the reſt of my Brethren hereafter. [I ſhall have that Inheritance that fadeth not away.] O to be an adopted Son of God, what a Priviledge is this. O How ſhould this bear up the Heart under all Diſcouragements, to have a Right to all the Excellency of Glory and glorious Attendance, that there is laid up for the Heirs of it; as *Paul* ſaid, *That which Eye hath not ſeen, nor Ear heard, neither hath it entred into the Heart of Man to conceive, the Things which God hath prepared for thoſe which love him.*

Thus much is to be obſerved by the *Jews* Eating the Roaſted Lamb apart (by particular Families.)

One Thing more is worth our Noting, which is, that the Lamb was to be eaten that Night, nothing of the Lamb was to be left until the Morning, *Exod.* 12. 10. Which ſhews us thus much, that Delays are dangerous in this Caſe: For a Soul to put off any Thing of Chriſt (after he is convinced of the Need of him) tho' it be but for the Morrow; the Soul may never have the Proffer more; Read that place in *Hebrews* 3. 7, 8. In which place, a Soul is call'd upon to take Chriſt to Day, meaning at the firſt Offer, or elſe you may never ſee a Chriſt more in Mercy for ever. Read *Iſa.* 55. 6. Therefore, the Exhortation is, for Men to *ſeek the Lord while he may be found, and call upon him while he is near*: Men will know that God will not always be found, and if any like to find it ſo, they are ſuch Souls as put by Chriſt until to Morrow, they have not Time to mind the Thing; there is yet ſomething of more Weight to be minded, ſome World-

ly

ly Intereſt, which muſt be ſet onwards farther firſt, before they can attend this Matter, Read the Danger of ſetting Chriſt aſide until to Morow, or of ſetting ſomething more neceſſary (as ſuch think) before Jeſus Chriſt: Read *Luke* 14. 16, 17, 18, 19, 20, with 24. Therefore take this along with thee, Soul, remember the *Jews* were to eat the Lamb at the firſt Offer that which they ſet aſide until the Morrow they were not to eat, but to burn with Fire, not to eat it again: Read *Exod.* 12. 10. O Chriſtian! have a Care thou doſt not undo thy Soul this Way, by ſetting aſide ſome of Chriſt in a Diſh until to Morow, crying out, you are too young yet, or, you would ſport your ſelves a little longer with your Corruptions, or your merry Companions, I ſay, take heed of that.

CHAP. V.

The Occaſion *of Eating the* LAMB.

I Now come to ſpeak ſomething about the Occaſion of the Lamb, which was this, becauſe of the Deſtroying Angel, which was to paſs over *Ægypt* on purpoſe to deſtroy their Firſt-born; for the Safety of the *Iſraelites*, God in Mercy to them, ordered them to take a Lamb, and kill him; the Blood of which they were to take, and ſtrike the Door-poſts of their Houſes, which was for a ſign to the Deſtroying Angel, that in his paſſing thro' the Land, wherever he ſhould ſee that Blood on the Door of the Houſe, he might paſs o're that without doing the leaſt Injury to it; and ſo from thence to the next Houſe, where the Blood was not on the Door; there the Angel was to do his Work of Execution, *Exod.* 12. 7, with 12, 13 and 22 Verſes.

This

This Thing ſhews us the great Reaſon, why God the Father ſent Chriſt into the World, it was that ſinful Mankind might not periſh by the Deſtroying Angel of his Juſtice, which will certainly paſs thro' the *Ægypt* of this World, and eternally ſlay all thoſe that ſhall be found in their ſins. Chriſt ſhall come in Flames of Fire, rendring Vengeance on thoſe that know not God, and obey not the Goſpel of our Lord Jeſus Chriſt; 2 *Theſ.* 1. 8, 9. *Who ſhall be puniſhed with everlaſting Deſtruction, from the Preſence of the Lord, and from the Glory of his Power.*

Now to prevent this Miſchief, and the Execution of this Plague upon miſerable Men and Women, the Lord ſent a Lamb into the World, which was this Son Jeſus Chriſt, that ſo Men might be delivered from Wrath through him, *John* 3. 16. *Acts* 4. 12. But this muſt be done, the Blood of this Lamb Chriſt muſt be taken, and by the Hyſop of Faith dipped in the Baſon of Goſpel Ordinances, ſtriking the Door-poſts of the Heart therewith; this done, the deſtroying Angel of God's Juſtice looking upon it, cometh to be ſatisfied, and hurteth not that Soul, and becomes that Soul's Friend: Therefore ſaith *John, Behold the Lamb of God, which taketh away the ſins of the World*, John 1. 29.

But not a bare looking upon the Lamb will content the Juſtice of God, but the taking his Blood out of the Baſon of the Goſpel, or dipping therein the Hyſop of believing, and applying it to the Heart and Conſcience; ſo to do contents the Juſtice of God: Therefore ſaith the ſame Apoſtle, *The Blood of Jeſus Chriſt cleanſeth us from all ſin.* 1 John 1. 7. meaning the Guilt of our ſins.

To this agreeth the Words of the Apoſtle, *Heb.* 9. 13, 14. *For if the blood of Bulls and Goats, and the Aſhes of an Heifer, ſprinkling the unclean, ſanctifieth to the Puriſying of the fleſh how much more ſhall the blood of Jeſus Chriſt*

Chriſt, who through the eternal Spirit offered himſelf without Spot to God; purge your Conſciences from dead Works to ſerve the living God.

Thus have I ſhewed you the Myſtery of *Egypt*, and of the Lamb eaten by the *Jews* there; likewiſe you have ſeen the Manner of eating the Lamb, together with the Bread and Sauce with which the *Jews* were to eat the Lamb: Alſo you have ſeen the Myſtery of their ſtriking the Door-Poſts of their Houſes with the Blood of the Lamb; as alſo the Myſtery of the deſtroying Angel, you have ſeen opened; toge tr with the ſweet Harmony it makes to the Work of God, upon the Hearts of his People; which, when well conſidered, will make a Soul cry out with the Pſalmiſt, *Pſalm* 77. 19,20. *Thy Way is in the Sea, and thy Path in the great Waters, and thy Foot-ſteps are not known: Thou leadeſt thy People like a Flock, by the Hand of* Moſes *and* Aaron.

CHAP. VI.

The Iſraelites *paſſing into the* Red-Sea, *a Type of* CHRIST.

I Now come to the ſecond Type, which was God's leading the *Iſraelites* through the *Red-Sea*, Exod. 14. which was done juſt after their eating of the Lamb, and coming forth of *Egypt*: In the which are theſe Things to be noted.

1. The People's great Diſtreſs, *Ver.* 10, 11.

2. The Cauſe of their Diſtreſs, which was *Pharaoh*'s Army marching behind them with an Intent to deſtroy them. *Ver.* 10.

3. We may take Notice of their Leaders, which were the Angel and *Moſes*; Exod. 14. 19 with 21. which

which Angel, without doubt, was Chriſt; for as *Moſes* guided the People, ſo did the Angel guide *Moſes.*

4. *Moſes* ſtretched out his Hand, and the Waters were divided. *Ver.* 21.

5. The People go through the Waters, and by that Means, were delivered. *Ver.* 22.

6. The ſame Waters, which were Waters of Salvation to the *Iſraelites*, became Waters of Deſtruction to the *Egyptians.* Ver. 27, 28.

But firſt, we find the Children of *Iſrael* greatly diſtreſſed: This anſwers to the Condition that the Soul is in under the Conviction of Sin, full of Trouble and deſpairing Thoughts about his Condition; how often is the Heart overwhelmed and drowned in Horrour, not knowing what to do, nor where to go, to find any Comfort? What ſecret Gnawings and Pangs of inward Travel, are there roving to and fro, in the Soul of one under the Conviction of Sin, Night and Day? it baniſheth all Comfort from him; all his beſt of outward Comforts are imbittered to him; no Comfort in Wife, Children, in Friends, Eſtate, or Treaſure; he cannot find any Place to reſt the ſole of his Foot upon with Eaſe, every Moment looking out for the Executioner to overtake him; if abroad, he is afraid the Heavens will fall upon him, he dreadeth every Tree he paſſeth by, every Wall he goes along by, he leapeth off it, fearing it will fall upon him: if at Home, then he dreads every Hole in his Houſe, expecting a Devil in every Corner of his Houſe: Some of which Diſtreſs, you may ſee upon the Hearts of the Converted *Jews*, Acts 2. 37. Which made them cry out to the Apoſtles, *Men and Brethren, what ſhall we do?* Likewiſe you may ſee it hot upon the Jaylor's Heart, *Acts* 16. 29, 30. who came forth trembling to the Apoſtles, crying out, *Sirs, What ſhall I do to be ſaved?*

David

David was acquainted very much with this kind of Trouble, Pſalm 38. 2, 3, 4, 5, 6. *For thine Arrows ſtick faſt in me, and thy Hand preſſeth me full ſore: There is no ſoundneſs in my Fleſh, becauſe of thine Anger; neither is their any Reſt in my Bones, becauſe of my Sin, for mine Iniquities are gone over my Head as a heavy Burthen, they are to heavy for me, my Wounds ſtink, and are corrupt, becauſe of my Fooliſhneſs; I am troubled I am bowed down greatly, I go mourning all the Day long, for my Loins are filled with a loathſome Diſeaſe, and there is no ſoundneſs in my Fleſh*: Likewiſe you may read *Acts* 9. 6. that *Paul* had his part in his Diſtreſs; *Paul* trembled under it, and being aſtoniſhed, cryed out, *Lord, what wilt thou have me to do?* I muſt acknowledge this Work, for the Meaſure of it is not in all alike; for it oftentimes falleth out in this thing, much according to a Perſon's rate of ſinning before his Converſion; but for the kind of this Work, if Men and Women cannot ſpeak ſomething of it in ſome meaſure, it is little ſign that there hath been a Work wrought (in truth) on that Soul; you may ſee, when the Scripture points you to the moſt cleareſt Goſpel-work of Converſion, that we read of in the whole Book of God; it points it out by the great Diſtreſs that firſt it bringeth on the Minds of Men and Women, *Zech.* 12. 10, 11, 12, 12, 14, 15,

2. The Cauſe of the *Iſraelites* Diſtreſs it ariſed from the *Egyptians* marching behind them, with full purpoſe to ruin and deſtroy them. Exod. 14. 10. The Anti-type of this Type ſheweth the Cauſe of the Soul's aboveſaid Diſtreſs, which is the letting in of the Soul's Guilt of Sin upon him, which doth (like a huge Army) purſue the Soul Day and Night and like ſo many devouring Lions with open Mouths, ſtanding ready to devour the Soul, which makes the Soul (as the *Jews* did) oftentimes to cry out

out for a Grave to bury his diſtreſſed Body in, judging Death to be preferred before Life: and the way to end theſe endleſs Miſeries, is to lay violent Hands on Life (but that proves but a leaping out of the Frying-pan, into the Fire) there is no Trouble in the World, like to this Trouble: A Man had better ſtand in the Field againſt all the Armies and Cannons in the World, then to ſtand to behold a guilty Conſcience. O! the dreadful ſhreeks and doleful ſounds, which it makes in the Breaſt of a Man when awakened. Take an Inſtance or two from the Word of God, Pſalm 32. 3, 4, 5. *When I kept ſilence, my Bones waxed old, through my roaring all the day long; for Day and Night thy Hand was heavy upon me; my Moiſture is turned into the drought of ſummer: I acknowledge my ſin unto thee, and mine Iniquity have I not hid.* So Pſalm 32. 2, 3, 4. *For thine Arrows ſtick faſt in me, and thine Hand preſſeth me ſore: There is no ſoundneſs in my fleſh, becauſe of thine Anger, neither is there any Reſt in my Bones, becauſe of my ſin; for mine Iniquities are gone over mine Head, and as a heavy Burden they are too heavy for me:* So Pſalm 40. 12. *For innumerable Evils have taken hold on me, and have compaſſed me round about; ſo that I am not able to look up; they are more than the Hairs of my Head, ſo that my Heart faileth me.* So Pſalm 90. 7, 8. *For we are conſumed by thine Anger, and by thy Wrath we are troubled: Thou haſt ſet our Iniquities before thy Face, our ſecret ſins in the Light of thy Countenance.* Let the poor Soul run where he will, yet he ſhall not be able to avoid the Thunderings of an awakened Conſcience; but like ſo many ſwarms of Bees flying round his Ears, crying always to him, we are thy Works, and we will follow thee; we will follow thee in the Field, and in thy Houſe, we will be with thee at thy Table, and at thy Bed. *Job* 20. 23, 24. *When he is about to fill his Belly, God ſhall caſt the Fury of his Wrath upon him,*

him, and ſhall rain it upon him; while he is eating he ſhall flee from his Iron Weapon, and the Bow of Steel ſhall ſtrike him through.

My Friends, the Guilt of a Man's Sin, it will go to the Grave with him, it will lie down with him in his Sepulchre, and his Grave ſhall caſt it up again: Therefore, ſaith Job, *The Heavens ſhall reveal his ſin, and the Earth ſhall riſe up againſt him*, Job. 20. 27. Thus you ſee both the Diſtreſs, and the Cauſe of it upon a poor Soul under an awakened Conſcience, and how it anſwers to the *Jew*'s Diſtreſs at the *Red-ſea*.

3. We may take notice of the next Particular, which is this, That that Means which proved a ground of Relief to the *Jews* in their Diſtreſs, the People were guided thereunto by *Moſes*: From whence we may note theſe things.

Firſt, That though Man knows how to ſin himſelf into Trouble, yet he knows not how to get himſelf out of it. The *Jews* knew no way out of this Trouble, therefore begun to cry out for Graves to bury themſelves in the place: ſo is it with the Soul under the ſence and ſight of ſin, knows no way to eſcape out of that dreadful Condition, in which he ſeeth himſelf to be, nothing but Death on every hand, Wrath gone out from above againſt him, Hell beneath openeth its Mouth to receive him; and thus the Soul is oftentimes put upon, to ſeek out for his Grave to bury himſelf in, knows no other way to ſave himſelf, but eternally to deſtroy himſelf both in Soul and Body, like *Judas*.

Secondly, If the Soul has met with any Relief in his diſtreſſed Condition, let him know it came not from himſelf, but he was guided thereunto by a ſpecial hand of Chriſt: The *Jews* were led to their Means of Refreſhment by *Moſes*, who was a Type of Jeſus Chriſt.

Haſt

Haſt thou met with Comfort and Refreſhment from ſuch a Sermon, from ſuch a Miniſter, ſuch a Chriſtian Friend, ſuch a Meeting, or in Reading ſuch a Book? Conſider, thou wert led unto that Means for Comfort by the ſpecial Hand of Chriſt, and thou ſhouldeſt eye his Hand in it, that Love, and Praiſe, and Obedience, might be rendred him for it; therefore, ſaith Chriſt, *With loving Kindneſs have I drawn thee*, *Jer.* 31. 3.

Thirdly, If any Soul wants Relief in ſuch a Condition, then let him make unto Jeſus Chriſt for it, for he is thy Leader in this Caſe, as *Moſes* was the *Jews* in the other. Read *Deut.* 18. 15. *A Prophet ſhall the Lord your God raiſe up unto you, from among your Brethren like unto me, him ſhall you hear.* Now, where were the *Jews* to go in a time of Danger, but to *Moſes?* So Soul! if ever thou wouldeſt have Eaſe and Refreſhment, thou muſt go to Chriſt alone; ſome run to Creatures, and think to find Comfort there; others run to their Duties and Works of Mercy, and thinks to get it from hence: Again, there be ſome that will ſend thee to thy inward Qualifications, or Work of God within thee, as they call it, or the Light within the Soul. (I am not hereby undervaluing the Works of Grace, as they are Signs or Evidences of our Union with Chriſt,) but I ſend thee to thy true Leader Chriſt, who is at the right hand of God, to make daily Interceſſion for ſuch as thou art, *Rom.* 8. 24. O! look out, and look up to him by Faith, for this is the way to it, *Iſaiah* 45. 22. and *Chapter* 44. 3, 4.

Fourthly, The next Particular is this, *Moſes* ſtretched out his Hand over the Waters, and the Waters divided, *Exod.* 14. 21. This Act in *Moſes* leads to behold the Neceſſarineſs of outward Means, contrary to the Opinion of many in our

days; which, becauſe we read in the Scriptures of God, his Teachings within the Heart, and of the holy anointing that ſhall teach them all things; from hence they conclude againſt all outward Teaching.

Queſtion, *What was the reaſon that God had not cauſed the Waters to go back without the ſtretching out of* Moſe's *Hand.*

Anſwer. Not but that God could have done it, but God thereby ſhews us thus much, that it is his Pleaſure in the effecting of the greateſt Salvation, and Deliverance for his People, ordinarily to bring it about to them by outward Means.

Our Saviour was able to open the blind Man's Eyes without Clay and Spittle; a way more likely to put out a Man's Eyes, than to recover any Man's Sight, *John* 9. 6. But it is to ſhew his Pleaſure, touching the uſe of outward Means: Why could not God have thrown down the Walls of *Jericho*, without ſounding of the Ram's Horn? And why could not God have cauſed Water to come out of the Rock without ſtriking of it, but to ſhew it is his pleaſure ordinarily to uſe it in his Adminiſtrations, to the Sons of Men: Therefore, it is our duty to wait upon God in it.

Now, to the ſtretching out of *Moſe*'s Hand in this outward Salvation, anſwers the preaching of the Goſpel by God his Miniſters, which is the outward Means of the eternal Salvation; for therein is the Arm of divine Grace and Love revealed and ſtretched out to poor Sinners. This *Iſaiah* calleth the revealing of God's Arm, Iſa. 53. 1. *Lord, who hath believed our Report? And to whom is the Arm of the Lord revealed?* So that whatſoever ſome Men ſay to the contrary, yet God hath had a ſpecial regard in all Ages, to the outward Means of teaching the Word: If God had been minded only to have left Men

Men to the inward Teachings of his Spirit, why did he take ſo much Care to ſupply the Ages of the World with Prophets and Apoſtles? Was he not as well able to teach the World by thoſe inward Teachings only, as now? Why doth the Apoſtle ſay, in *Epheſ.* 4. 8. with 12, 13. that he gave both Gifts and Apoſtles, Paſtors, and Teachers, for the Work of the Miniſtry, until the Saints be perfected, and come unto the Meaſure of the fulneſs in Chriſt.

If God were not minded to teach his People that way, why did God bid *Philip* joyn himſelf to the *Eunuch*'s Chariot to inſtruct him, *Act.* 8. 29. If God had been minded only to have left Men to the inward Teachings, was he not as well able to have taught the *Eunuch* by his Spirit only?

Again, Could not God have taught *Cornelius*, (*Acts* 10. 3, 4, 5, 6.) only by his Spirit, and ſo ſaved *Peter* a Labour? yet you ſee God would do nothing until *Peter* was come. I do not plead for outward Teaching, without the inward, but both muſt go together; ſo that the ſtretching out of God his Arm in the Goſpel, may well be compared to the ſtretching out of *Moſes*'s Hand over the *Red Sea*: For as the one was a Means to let the *Iſraelites* through the *Red Sea* for a temporal Salvation; ſo is the other a Means to let a Soul into the *Red Sea* of Chriſt's Blood for an eternal Salvation, which leadeth me to the next Particular.

Fifthly, The People go through the Waters, and are ſaved from their Enemies, *Exod.* 14. 22.

This leadeth us to the Uſefulneſs of the Blood of Jeſus Chriſt, through which, all that are ſaved, do paſs by believing: For as the *Jews* had periſhed without Mercy by *Pharaoh*'s Army, had they not paſſed through the *Red Sea*; ſo will all Men unavoidably periſh by the Guilt of their Sins, without

they wade by Faith through the *Red Sea* of Chriſt's Blood, 1 John 1. 7. *The Blood of Jeſus Chriſt cleanſeth us from all Sin.* Rom. 5. 7. *Being juſtify'd by his Blood, we ſhall be ſaved from Wrath through him.* Heb. 9. 12. *By his own Blood, he entred once into the Holy Place, having obtained eternal Redemption for us:* So ver. 22. *Without ſhedding of Blood there is no Remiſſion.* Rev. 1. 5. *Who hath loved us, and waſhed us in his own Blood from our Sins; for thou waſt ſlain, and haſt redeemed us by thy Blood unto God, out of every Kindred, Tongue, Nation, and People, Rev.* 5. 9. So that this ſhews us, if ever a Soul would have Deliverance from his Sins, which dogs him up and down from place to place, he muſt fetch it in from the Blood of Chriſt, held out to his Soul in the Goſpel. O my Friends! You that have the Guilt of Sin ſet open to you, would you have it waſhed away? And you that have the Anger of God, and his Wrath, flaming hot againſt you, would you have it quenched? O! then fly you in all haſte to the Blood of Chriſt; O! drink it in by believing, and this will give your Hearts Eaſe, nothing elſe will do it. O! look on Chriſt on the Croſs bleeding for you; get as near the Croſs as you can in your Thoughts, and ſtrive to get under his Wounds, and open thy Mouth wide, and drink thy fill of Blood, adding to it this firm Perſwaſion, that the Worth and Efficacy of this Blood will ſave thee; thou mayeſt aſſure thy ſelf that it will; and if ever thou getteſt Peace into thy troubled Soul, it will come, and muſt come in this way; for that Peace which cometh into the Soul, which came not in by this way of Faith, will in the end, prove the greateſt Sorrow, *Iſa.* 50. 11.

Sixthly and Laſtly, The ſame Waters which proved Waters of Salvation to the *Iſraelites*, were Waters of Ruine and utter Deſtruction to the *Egyptians*,

tians, *Exod.* 14. 27, 28. It was a full and total Deliverance to the *Jews*, and a full and total Deſtruction to the *Egyptians*.

This leads us to behold the wonderful Benefit that thoſe have by the Blood of Chriſt, that wade through it by believing.

A full Redemption from all their Sins at once; the *Red Sea* took off the whole of *Pharaoh*s Army at once, not a Man left to carry back Tydings, what became of his Fellow; ſo is it a full Redemption that we have by the *Red Sea* of Chriſt's Blood, a Redemption from the Guilt of all Sin; there is not one left to carry back News, what is become of the reſt; all Sin paſt, preſent, and to come, original Sin, and actual Sin, Sins of all ſorts and ſizes, publick and private Sins, Sins of Childhood, Youth, Manhood, and old Age, Sins committed in all Relations, Conditions, and Capacities whatſoever, yea, all Sins, with all their Circumſtances, *John* 1. 1, 7. The Blood of Jeſus Chriſt cleanſeth us from all Sin, there is not one of them ſhall riſe up to a Soul's Condemnation more, Rom. 8. 1. *There is therefore now no Condemnation to a Man in Chriſt Jeſus, who walketh not after the Fleſh, but after the Spirit.*

Secondly, It is a total Salvation, it is for ever; the *Jews* were never troubled with that Army more; therefore, ſaid *Moſes*, ſtand ſtill, behold the Salvation of God: The *Egyptians* whom you ſee to day, you ſhall ſee no more for ever, *Exod.* 14. 13. Such a Salvation hath the Elect by the *Red Sea* of Chriſt's Blood, it is a Redemption from ſin for ever, not for a Year or two, or ten, but World without end: Therefore, ſaith our Saviour, it is eternal Life which I give my People, and they ſhall never periſh, *John* 10. 28. *Jer.* 31. 3. *I have* (ſaith God) *loved thee with an everlaſting Love:* So *John* 13. 1. Where it's ſaid of Chriſt, having loved his own, *He loveth them to the end.*

CHAP. VII.

The next Condition the Children of Iſrael *was in, after their Deliverance from the* Red Sea, *was their travelling through the* WILDERNESS.

IN which we may take notice of theſe things: Firſt, Their croſs Motion up and down, ſometimes this way, and ſometimes that way; ſometimes towards their good Land, and ſometimes the quite contrary ways back again.

Juſt ſo are the Dealings of God, with, and in the ſpirits of the People; that although they are fully juſtified from all their ſins, by paſſing through the *Red Sea* of Chriſt's Blood; yet the After-dealings of God (many times) are very various with his People in point of Comfort; what up and down-leading (of God) many times do poor ſouls find within themſelves? Sometimes they are well-nigh *Canaan*, as they hope within them, and they can rejoyce under the ſhinings of God's Love upon their Hearts, and they come to conclude pretty well of their ſpiritual Conditions, when they find their Deſires to run forth after God, and their Affections and Love to move out after Jeſus Chriſt; then the ſoul takes to himſelf the Wings of Joy, and begins to mount upwards in the Air of Comfort.

But at another time, the ſoul is wholly at a Loſs, and knows not what to conclude of himſelf, or his Condition, he ſees nothing but Confuſion within, all things out of order; the ſoul can feel little Affection or Love working towards Jeſus Chriſt, little heart to Duty; all the ſoul's Zeal is gone from him, his Courage gone, his Faith gone, his Taſte and Spiritual Savour gone, and all ſeems to fail the ſoul,

Which

which makes his Hope to die within him, and to cry out with the Pſalmiſt, *Pſal.* 73. 26. *My Fleſh and my Heart faileth me.* Inſomuch, that the Soul cannot believe for one day's Comfort. and then the Soul concludes, that he goeth quite back again, even to the Borders of *Egypt.*

Thus it was with *David*, ſometimes he could ſay the Lord was his Shepherd, he ſhould not want; that he was made to lie down in green Paſtures, and led beſide the ſtill Waters, Pſal. 23. 1, 2. *But at another time, he is all off his Hope and Comfort again, and crys out. his Life is ſpent in Grief, and his Years with ſighing, his Strength fallen becauſe of his Iniquity; his Bones were conſumed, Pſal.* 31. 10.

Again, Take him at another time, and then you ſhall have him up upon the Hill of Comfort again; *Pſal.* 23. *ult.* crying out, "Surely Mercy and Good-"neſs ſhall follow me all the Days of my Life.

Look you into the 25th *Pſalm* 17, 18, and there you ſhall ſee him down on all fours again, crying out, *The Troubles of my Heart are enlarged! O! bring thou me out of my Diſtreſſes*; ſo in the 27th *Pſal. ver.* 3. You have him up in the Mount with God again, crying out, *Though an Hoſt ſhould once encamp againſt me, my Heart ſhall not fear, though War ariſe on every ſide againſt me, yet in this will I be confident*: Look you again into *Pſal.* 73. 26. And you ſhall ſee him tumbling at the Hill's Foot in Deſpair, crying out, *My Fleſh and my Heart faileth me.* Anon you have him ready to ſing, *My Heart is fixed, O Lord! my Heart is fixed, Pſal.* 58. 7. But at another time, far from that Condition, but gone quite back again many Miles from his *Canaan* Reſt; *Pſal.* 55. 4, 5, 6. *My Heart is ſore pained within me, and the Terrours of Death are fallen upon me; Fearfulneſs and Trembling are come upon me, Horrour hath overwhelmed me:* So was it with the Spouſe, ſometimes ſhe ſeems that

ſhe

ſhe was in the Boſom of her Beloved, Cant. 2. 4, 5, 6. *He hath brought me into his Banquetting-Houſe, whoſe Banner over it is Love, ſtay me with Flagons, comfort me with Apples, for I am ſick of Love, his left Hand is under my Head, and with his right Hand he embraceth me:* Do but look into the 5th Chapter Ver. 8. And you ſhall hear other Words uttered, ſaying, *I have opened to my Beloved, and my Beloved had withdrawn himſelf and was gone, my ſoul failed when he ſpake, I ſought him but I could not find him, I called, but he gave me no Anſwer.* Thus it is with the gracious Soul, led hither and thither, upon and down, back and forth, like *Iſrael* in the Wilderneſs over Hills and Vallies, Mountains and Bottoms, ſometimes a Soul meets with a great Deal of Courage and Comfort in his Way to his ſpiritual *Canaan*, and ſome other times the Soul meets with but little Comfort, and ſometimes none at all: But is apt to cry out oftentimes as the Pſalmiſt did, *Pſal.* 77. 8, 9. *God hath caſt me off, and hath forgotten to be gracious, and will be favourable no more, and that he is as a dead Man caſt out of Mind*, Pſalm 31. 12. And it may be by and by up again ſo high that he comes to conclude, *His Mountain is ſo ſtrong that he ſhall never be moved.* Pſal. 30. 6.

CHAP. VIII.

Now the next Thing I ſhall ſpeak of in ISRAEL'S *Condition while in their Wilderneſs ſtate, is the Food they there lived upon, and were fed with.*

HEre note, That although the Place was barren and would not afford any Thing, yet they wanted nothing, for God fed them with Angel's Food

Food from Heaven, which Food they called *Manna*, Exod. 16. 14, 15. And their Water came to them as ſtrangely, for it was what came out of the hard Rock, *Exod.* 17. 5, 6, 7.

Now their *Manna* was a Type of the Word of God, contained in the Scriptures or Writings of the Prophets and Apoſtles, by which, as with *Manna*, God feeds his People with all along in their Way through their ſpiritual Wilderneſs to their *Canaan* of Eternal Reſt and Comfort.

This ſpiritual *Manna* being opened, preached, and applied rightly, by the Miniſters of Chriſt in the Ordinances of the Goſpel, this feeds Believers, and enables them, and ſtrengthens to walk from ſtrength to ſtrength, every one in *Zion* appearing before his God, *Pſalm* 84. 6, 7.

How often do ſound Chriſtians find this to be true, as when they have travelled out all their ſtrength by ſtriving againſt Corruption, and wreſtling againſt Sin, Temptations, Doubts and Fears.

How wonderfully have they been ſtrengthned again by the Word of God in the ſeveral Ordinances of it, as Preaching, Prayer, Receiving of the Supper, and the like. O what renewed ſtrength to Duty (and to renew their Encounters againſt Sin and Temptation) have the Saints gotten from the Word and Ordinances of God, what Power over Corruption and the World, what freſh ſeals of the Love and Favour of God have the Saints met with this Way, which hath often refreſhed them as with New Wine: Therefore do the Scriptures call theſe Ordinances of the Goſpel (which iſſue forth from the Word of God) a Feaſt of Marrow, and fat Things, of Wine well refined upon the Lees, *Iſa.* 25. 6. Hence it is, that the Word of God is a Word in Men, *John* 15. 7. and a quickning Word, *Heb.* 4. 12. *Pſal.* 119. 145. and a Word of Life, *Phil.* 2. 16.

and

and a Word of Strength, *Pſalm* 119. 81. and a Word of Comfort, *Pſalm* 119. 82. All this is to ſhew, that the Word and Ordinances of the Goſpel is a Believer's appointed Food, or his *Manna* to live upon in his journeying through the Wilderneſs of this World, to his Eternal *Canaan* of Reſt and Peace: Therefore the Lord in *Micah* 2. 7. *Do not my Words do good to him that walketh uprightly.* The Meaning is, as Food doth nouriſh and ſtrengthen the Body, ſo doth the Word of God the Soul, it being attended with the Spirit of God.

Secondly, By the Water which came out of a Rock to them of which they drank: We are to conſider theſe two Things.

Firſt, The Rock out of which the Water came.

Secondly, The Water which came out of the Rock.

Firſt, By the Rock we are to underſtand Jeſus Chriſt, for that Rock was a Type of Chriſt; for ſo the Apoſtle expounds it, 1 *Cor.* 10. 4. *For we all drank of the ſpiritual Rock, which Rock was Chriſt.* Here *Paul* alludes to the Rock in the Wilderneſs, ſhewing Chriſtians in that Type, that Jeſus Chriſt is that Rock, out of which all that refreſhing Water of Life and Comfort, which comes home to a poor thirſty Soul in his painful Way to his Eternal Canaan of Reſt and Peace: Therefore ſaith *David*, *When my Heart is overwhelmed lead me to the Rock, which is higher then I*, Pſalm 61. 2. For as the Water, which refreſhed the *Jews* came out of the Clifts of the Rock in the Wilderneſs; ſo the Ground of all true Refreſhment, Comfort, or Satisfaction, which ſpiritually or temporally comes home to the Saints, ariſeth from the Blood of Satisfaction, which came out of the wounded ſides of Jeſus Chriſt: It is from the ſides, or Clifts of the Rock Chriſt, doth that Water come which quencheth the Wrath of God againſt an offending ſinner. It is from this Rock thoſe Waters flow forth,

forth, which cools the ſcorching Heat of an inflamed Conſcience. From this Rock flows forth thoſe Waters of Life which revives the poor doubting Soul, that is ready to faint under his Fears and Temptations: Out of this Rock it is, whence thoſe Waters comes, which waſheth and cleanſeth the ſoul from all his Spots and Pollutions, *Zach.* 23. 1. which preſenteth the ſoul pure, and without ſpot or wrinkle, *Epheſ.* 5. 20. This was the Rock *David* had recourſe unto in a ſinning time, when he cryed out, *O! waſh me thoroughly from mine Iniquity, and cleanſe me from my Sin.* And *David* did not only flie to this Rock in ſinning times to be waſhed, but in fainting times to be refreſhed, Pſalm 28. 1. *Unto thee will I cry, O Lord, my Rock! be not ſilent to me, leſt if thou be ſilent, I become like them that go down into the Pit.*

Secondly, By the Water out of the Rock, in the *Wilderneſs*, together with the Manna which fell from Heaven, may be meant the Fleſh and Blood of Chriſt, which was given for the Life of the World, *John* 6. 51. And ſo our Saviour expounds the Type of the *Wilderneſs*-Food. Read ver. 58. with *John* 4. 14. For as a Man cannot live where either of theſe be lacking, ſo neither can a Man live ſpiritually, if either his Manna or Water be lacking. Therefore it is that Chriſt preacheth, and in it preſſeth both theſe, as neceſſary to Salvation, John 6. 57. *And Jeſus ſaid unto them, Verily, verily, I ſay unto you, that unleſs ye eat the Fleſh of the Son of Man and drink his Blood, ye have no Life in you.* For by the Fleſh of Chriſt (which anſwereth to the Type of the Manna) was everlaſting Righteouſneſs wrought out for the Elect, in the room of that which they loſt in their firſt *Adam*, 1 *Cor.* 1.30.

And the Blood of Chriſt (which anſwereth to the Water which came out of the Rock, in the *Wilderneſs*) that was ſhed to take away the Guilt of that

that Sin which the Soul lay under in the ſight of the Juſtice of God; this *John* the Divine tells you, 1 *John* 2. 1, 2. *He is a Propitiation in his Blood for our ſins:* So 1 John 1. 7. *And the Blood of Jeſus Chriſt cleanſeth us from all ſin.* Both of which, (*viz.* the Manna and Water) muſt be applied by the Soul in a way of ſound believing, or the Soul cannot live, either in the Life of Grace here, or the Life of Glory hereafter.

Now this is it which is a Believer's principal Food, which made *David* cry out, when he was under the thoughts of it; what an excellent People the Saints were, *Pſal.* 16. 3. he gives you the reaſon of it, in *Pſal.* 36. 8, 9. *They ſhall be abundantly ſatisfied with the fatneſs of thy Houſe, and thou ſhalt make them to drink of the Rivers of thy Pleaſures; for with thee is the Fountain of Life; in thy Light ſhall we ſee Light.*

There is one thing very remarkable, about the Rock in the *Wilderneſs*, which is this, That the Water came not out of the Rock, until it was ſtricken by the Rod in the Hand of *Moſes*; which ſhews us thus much; That as all the ſpiritual Benefit, Light, Comfort, and Refreſhment (which comes home to a Believer) comes home to them through this ſpiritual Rock Jeſus Chriſt. So the original Cauſe of it was from God's ſtriking of him, with the ſtroak of his Wrath for Sin, *Iſa.* 53. 10. *It pleaſed the Lord to bruiſe him, and to put him to Grief, and to make his ſoul an Offering for ſin,* Gal. 3. 13. *Chriſt hath redemeed us from the Curſe of the Law, being made a Curſe for us.*

Uſe 1. O then! what a Rate ſhould Believers put upon their ſpiritual and temporal Comforts; were Believers under the real ſenſe of thoſe dreadful Strokes, and laſhing Blows, which our dear Saviour

viour paſſed under, that the Door of Grace and Comfort might be ſet open to the Saints; ſurely it would both occaſion more Love to Chriſt than there is, and more highly to value their Enjoyments than they do.

O Soul! doſt thou receive any ſpiritual or temporal Mercy, or Comfort, at God's Hand? Doſt thou meet with any inward Light, or Refreſhment, in thy Soul.

O then! look up to thy Rock Jeſus Chriſt, and conſider with thy ſelf, how much he endured and ſuffered for it, e're it could come home to thy Soul or Body, what ſtrokes of the Father's Wrath he endured and paſſed under, before theſe Waters of outward or inward Comfort and Refreſhment could come, either to thy Soul or Body.

O! how wonderfully would the Knowledge of this, both ſeaſon and ſavour the Incomes of the Father to your Souls.

CHAP. IX.

I come now to ſpeak of the Iſraelites, *drinking of the Waters of* Bitterneſs, *called* MARAH. Exod. 16. 22, 23. *Though I ſhould (according to order) have placed this back before the ſtriking of the* Rock; *but becauſe I would not omit it, I have placed it here.*

YOu may obſerve, that as ſoon as the Children of *Iſrael* were delivered from the *Red Sea*, and brought into the *Wilderneſs*, the firſt Waters that they drank of (that we read of) were Waters of Bitterneſs, or bitter Waters, Exod. 16. 22, 23.

But

But this was done by the Appointment of God: *Moſes* was to take a Tree (which God ſhewed him) Mark that (not every Tree would do it) only a Tree of God's chuſing; and *Moſes* was to caſt the Tree into the Waters; which done, the Waters which were bitter before, became ſweet and pleaſant to the Taſte, as before, Exod. 16. 5.

This leads us to the Anti-type, and as in a Glaſs, it ſhews us theſe things.

Firſt, What Portion the Soul (which hath eaten the Lamb Chriſt) may expect to meet with, as ſoon as ever he enters the *Wilderneſs*-Journey in this World. He muſt preſently expect to drink of the Waters of *Marah*, or bitter Waters; which Waters of *Marah*, they will hold out the State of Affliction which accompany Godlineſs in this Life: How ſoon do poor Souls experience (after they have eaten Chriſt the Lamb of God) the drinking of theſe bitter Waters of Affliction? What Oppoſition doth the Soul preſently meet with, both at home and abroad.

Firſt, at home, what cruel Threatnings doth the Wife meet with from the Husband, and the Husband from the Wife; the Child from the Parent, and the Parent from the Child; and ſo the Servant from the Maſter; the Brother from the Siſter, and the Siſter from the Brother? How reproachfully will they ſpeak of the poor ſoul which hath eaten the Lamb Chriſt Jeſus! what Taunts, Jeers, Flouts, Scoffs, and Mocks, doth the ſoul paſs under (for Chriſt) in the Family where he lives, reproaching the ſoul with the Name of the holy Brother, or holy Siſter, and that they are of the order of the Brother-hood! (though theſe Terms are not Matter of Reproach, but rather of Honour, yet the wicked uſe them as Words of Reproach, to reproach the Godly withal) and if the poor ſoul be at his Devotion

tion to God at any time, then he muſt be termed a Houſe-Prieſt, or a Tub-Preacher. Thus the ſoul daily drinks of the Waters of *Marah*, or Waters of Bitterneſs, *Pſal.* 123. 4.

And if the ſoul goes abroad at any time, the ſame he meets with amongſt his Neighbours; it's he that can ſport himſelf with the poor ſoul, as the *Philiſtines* did with *Sampſon*, *Judges* 16. 25. What Miſchief doth the wicked Plot againſt ſuch a poor Heart as the Pſalmiſt ſpeaks of; Pſal. 37. 12, 14. *The wicked have drawn out the ſword, and have bent the Bow, to caſt down the Poor and Needy, and to ſlay ſuch as be of upright Converſation.*

Beſides, our Saviour tells you, what his People muſt expect while in the Wilderneſs, *Mat.* 10. 34, 35, 46. ſaith Chriſt, *Think not that I am come to ſend Peace on the Earth; I am not come to ſend Peace on the Earth, but a ſword, I am come to ſet a Man at Variance with his* Father, *and the* Daughter *againſt the* Mother, *and the* Daughter-in-Law *againſt the* Mother-in-Law, *and a* Man's *Foes ſhall be they of his own Houſe*; therefore ſaith *Paul* to *Timothy*, *He that will live godly in Chriſt Jeſus, muſt firſt ſuffer Perſecution.*

Beſides, here is not only Perſecution of the Tongue, which the ſoul doth paſs under for the Lamb's ſake; but Perſecution of the Hand alſo; Impriſonment, Loſs of Goods, Baniſhment, yea, Loſs of Life it ſelf; therefore, ſaith our Saviour, *You ſhall be* hated *of all Men for my* Name's-ſake, *and they ſhall ſay all* manner *of Evil againſt you* falſly *for my* Name's-ſake: *Yea* (ſaith Chriſt) *the time* ſhall *come, that he which killeth you,* ſhall *think he doth God Service, John* 16. 2. Therefore ſaith *Peter*, 1 *Pet.* 4. 12. *Think it not ſtrange concerning the fiery Tryal, as if ſome* ſtrange *thing had* happened *unto you.* No indeed, we ſhould not account it a ſtrange thing to ſuffer for Jeſus Chriſt, and to be brought under Tryals and Temptations for

the Lamb Jesus: it is but a drinking of the Waters of *Marah*, which runneth at the Mouth or Entrance into our *Wilderness*-Condition; which *Wilderness* is our way to *Canaan*, through which all our Fathers went, and of which Waters all our Fathers have drank of before us: For he that will not drink of the Waters of Bitterness for Christ, is never like to drink of the Rivers of living Pleasures, which are at the right hand of Christ, *Psal.* 16. 11. *Matth.* 26. 29.

Secondly, *Moses* was to take a Tree and cast it into the Waters; which done, the Waters became very sweet and pleasant. This Tree cast into the Waters of *Marah*, types out to us Jesus Christ, who is oftentimes compared to a Tree, *Zach.* 4.2,3. *Rev.* 2. 7. *Jer.* 23. 5. It's this Tree of Life, cast into the Waters of Affliction, which makes the *Marah*-Waters so sweet to the souls of God's People. The Lord Jesus Christ hath himself dived into the bottoms of this Pool of Affliction: Therefore, in *Isa.* 53. 3. he is called a Man of Sorrows, and acquainted with Griefs; and, saith the Apostle, speaking of the Lord Jesus, that he was in all Points tempted as we are, sin only excepted, *Heb.* 4. 15. That is to say, there is no Condition of Affliction in which a Christian can be found; but Christ, the Tree of Life, hath gone before him in the same Condition of Affliction, to sweeten and sanctify that very Condition of Affliction to that soul.

Are you troubled with inward Fears, violent Assaults from the Devil, so as to be hurried, and driven by the violent Winds of his Temptation.

Truly, in this very Condition was Christ himself, *Mat.* 4. 5. with 8.

Is it to be tempted, to make use of any unlawful Means, to escape the Trouble which the soul may be in; Christ himself was in this very Condition,

Mat.

Mat. 4. 3. Are the People of God tempted to blaſpheme the Name of God, his Word, or Worſhip? Chriſt was in this Condition before you, *Mat.* 4. 9. Where he was tempted to fall down before the Devil, and adore him as God; What higher Blaſphemy can there be than this? Are God's People tempted to diſtruſt and deſpair of the Mercy, Goodneſs, Grace, and Bounty of God?

Chriſt was likewiſe in this very Condition himſelf before you were. Read *Mat.* 4. 3. Doth the Devil tempt God's People to deſtroy Life? And doth Satan put a Man upon the laying violent Hands upon himſelf, and to become his own Butcher, and the Author of his own Murther? You may ſee Chriſt himſelf, as in this Condition before you; read *Mat.* 4. 5, 6. Beſides, doth the Devil put a ſoul upon the queſtioning the Love and Favour of God to his ſoul, and to call in queſtion, the Truth of his Grace, and his Right to Adoption, in the ſame Condition as Jeſus Chriſt? *Matth.* 4. 3. with ver. 6: Twice Satan comes to our Saviour with an (If) in his Mouth, ſaying to Chriſt, *If thou be the Son of God.*

Secondly, ſo for outward Afflictions, Chriſt hath gone through them all, and had led the Van of all his travelling Army this way.

Is it to be derided and ſcorned for fearing God, and keeping his Commandments, in this Condition was Chriſt himſelf, *Mat.* 13 45, 46, 47.

Do we loſe a good Name amongſt Men? ſo did Chriſt, he was called a Devil, and *Belzebub* the Prince of Devils: Is it Poverty, Hunger, Nakedneſs, and Cold? is it to be turned out of Doors by Friends and Acquaintance? is it to be hunted up and down the Country from Place to Place for our Lives? is it Impriſonment, Condemnation? is it to be made to ſtand to the Bar of Juſtice, amongſt the Malefactors? is it Death it ſelf?

In all and every of theſe Conditions was Chriſt himſelf, as the Tree caſt into theſe Marah Waters of Affliction, that he might ſanctify them to us, and ſweeten them for our ſpiritual Taſtes, Reliſh, and Comfort.

Uſe 1. Then what need had the ſoul in all his Wilderneſs-Tryals and Temptations, to fix a believing Eye upon Chriſt, and to have great Dependency on this Tree of Life, that can take out every Thorn out of his Burthen of Afflictions, that only can ſweeten his bitter Cup to him, and can ſanctify every Condition to his Soul.

It's reported of the Beaſts in ſome Countries (where the Waters are ſubject to more Venome than ours are) that when they come to the Waters to drink, they all wait for the Unicorn, that ſo he might firſt put in his Horn; the Vertue of which expells the venomous Corruption which was in the Water before, and then they all drink of the ſame.

O! ſo ſhould the Lord's People wait in the Waters of Affliction upon Chriſt their ſpiritual Unicorn, who putteth down his long Horn of Grace and Refreſhment, to ſweeten theſe Conditions of Affliction and Trouble to the Soul; ſaith the Apoſtle to the *Hebrews* 12th Chap. ver. 2, 3. Set Chriſt before you as an Example of Suffering, and conſider him who endureth ſuch Contradictions of Sinners, leaſt you faint, and wax weary in your Minds.

O! how ſweet and comfortable to the Soul (in all his Tryals) muſt it be, when the Soul conſiders that Jeſus Chriſt went all along in all theſe things before him, to ſanctify and ſweeten them all to the Soul.

Beſides, when the Soul conſiders, that Chriſt did not only travel through theſe Conditions of Temptation & Affliction, to ſweeten them to the ſoul's Taſte.

But he is the Tree that ſtill lieth in theſe *Marah*-Waters, as a Companion with the Soul in all his Tryals. Iſa. 43. 2.

1. Chriſt

1. Chriſt is there with his Power, to ſupport them, Iſa. 41. 10.

2. Chriſt is there with his Spirit, to comfort the Soul while in the Affliction, 2 *Cor.* 1 4, 5. *John* 14. and Chap. 16.

To which Truth, I my ſelf can ſet to my Seal, who am at this time a Priſoner for the Word of God, and the Teſtimony of Jeſus Chriſt.

I can ſay, Chriſt is ſuch a Tree in the bitter Waters of *Marah*, as that he comforts thoſe that are in Tribulation for his Work and Service.

Thus you have had a ſight of the bitter Waters of *Marah*, together with the Tree of Life caſt into theſe Waters; for the ſanctifying and ſweetning of them to the Wilderneſs-travelling Soul, who hath ſet forward to his *Canaan* of Reſt and Peace.

CHAP. X.

I come next to conſider the Nature of the WILDERNESS.

WHich was a place of Rocks and Mountains, Hills, and Vallies, a Place which afforded few Springs of Water, a Land of Droughts, a place where no Corn would grow, a Land of Doubts and Fears, a place which produced great Enemies, who would, in a warlike Poſture, oftentimes fight the poor *Iſraelites*; witneſs *Og*, King of *Baſham*, and the *Amalekites*; beſides, their curſing *Balaam*, which came up with his Mouth full of Curſes, with an intent to overturn the poor Iſraelites, if it were poſſible.

Likewiſe, this Wilderneſs might be called a place of Wonders and Miracles, becauſe of the wondrous Appearances, which God did give out of himſelf

in delivering of them from the Hands of the Enemies, and in bringing of them ſafe to their promiſed Land of *Canaan*, as in *Pſal.* 78 where you may ſee at large.

Now, do not our ſpiritual Wilderneſs-Condition, mightily ſymbolize with this Deſcription of the Wilderneſs of old.

O! what Rocks of Danger does the Soul ſometimes meet with in his Pilgrimage here in this World! what diſmal Providences doth the Soul paſs under, while on this ſide Heaven! what Tryals and Temptations doth God excerciſe his People under, ſometimes, in this World; which, like mighty Rocks and Mountains, ſtand up before the Soul, to his great Diſcouragement!

How much Poverty doth God exerciſe ſome godly Souls under! what Straits and Hardſhips do ſuch Hearts paſs under becauſe of it! ſometimes what Sickneſſes and Weakneſſes, do others paſs under for many years together! what laſting Impriſonments do others of his People many times paſs under, in ſome Parts of the World. Thus God leads his People up and down amongſt the Rocks and Mountains of Difficulty, and ſometimes from thence, into the Valleys of Deſpair and Horrour; inſomuch that the Soul is made to cry out oftentimes, *My Fleſh and my Heart faileth me*, *Pſal.* 37. 26.

Thus it was with *David*, a Man who was led a great part of his Pilgrimage over Rocks and Mountains of Diſtreſſes; how did God ſuffer the Hand of King *Saul* to go out againſt him! how did *Saul* purſue the Life of poor *David* from place to place! which made him to cry out, *I am purſued as a Partridge upon the Mountains, and that he ſhould one Day periſh by the Hand of* Saul, 1 *Sam.* 27. 1. Then the Men of *Keilah*, ready to betray him at another time, 1 *Sam.* 23. 7. Then *Saul* comes out againſt him, with

no

no leſs than three thouſand Men purſuing of him, 1 *Sam.* 24. 2. At another time his *Ziclag* burned, and his Wives taken Captive, his Goods taken from him, and his own Servants ready to ſtone him, 1 *Sam.* 30. 6. And at another time, his own Child raiſeth up in Arms againſt him, 2 *Sam.* 15. 14. You may take a farther view of the Man's Condition, Pſal. 73. 2. *As for me, my Feet had well nigh ſlipt, and my Steps were almoſt gone*; Pſal. 31. 4. with Pſal. 30. 3. *Pull my Feet out of the Net which they have privily laid for me; thou haſt brought my ſoul out of the Grave, and thou haſt kept me alive*; So Jonah 2. 2, 3, 4. *I ſaid, and cryed (by reaſon of my Affliction) unto the Lord, and he heard me out of the Belly of Hell; for thou haſt caſt me down into the deep, into the midſt of the ſea, and the Floods compaſſed me about; all thy Billows and Waves paſſed over me, then I ſaid I am caſt out of thy ſight; yet will I look toward thy holy Temple.*

Thus you ſee, what Mountains and Rocks, Hills and Valleys, the Children of God are led through in this World.

Uſe 1. Then this ſhould quiet the Hearts of God's People, if his Dealing be ſharp and hard with them; alas, Chriſtians! you muſt know you are in the Wilderneſs while in this Life, a place of Rocks and Mountains; if you are exerciſed under Hard-tryals, it's but with you, as it hath been with the deareſt Servants of God; the People of God of old, had their Wilderneſs: The Church, in the Primitive Times had their Wilderneſs, and thou muſt expect to meet with thy Wilderneſs, if ever thou intendeſt to ſit down in *Canaan*; St. *Paul* tells you, that this is common to Saints, to be led up and down by the Lord in the Wilderneſs, 1 *Cor.* 13. 10. *There is no Temptation, but what is common to* Saints; ſo ſaith the Church, Pſal. 60. 3. *Thou haſt ſhewed thy People hard Things, thou haſt made us to drink of the Wine of Aſtoniſhment.*

Secondly, Have a Care of murmuring and repining againſt the Hand of God when upon you, or of calling God to an Account for his leading of you in the Wilderneſs. Remember what it coſt the *Jews* for giving way to a repining, murmuring ſpirit in the Wilderneſs, *Pſalm* 106. 24, 25, 26. *Yea, they deſpiſed the pleaſant Land, they believed not his Word, but murmured in the Tents, and hearkned not to the Voice of the Lord; therefore he liſted up his Hand againſt them and overthrew them in the Wilderneſs.*

O labour for a chearful ſpirit, which will help you on in your Wilderneſs Condition with the more Comfort. O labour to ſing the high Praiſes of God in the Wilderneſs, that's the Way to ſing his Hallelujahs in the good Land.

Laſtly, Have a Care of grieving the ſpirit in thy Wilderneſs Condition, in concluding thy ſelf out of God's Favour, becauſe of his hard Dealings with and this his Leading of thee, whenever ſuch a Temptation ſhall come upon thee. Read that good Word often, *Heb.* 12. 5, 6, 7, 8, 9, 10.

CHAP. XI.

Few Springs of WATER *in the* Wilderneſs.

The Wilderneſs afforded few Springs of Water.

THis ſhews us the Barrenneſs of all Things beneath, as to true Comfort and Refreſhment; for ſo the Word *Water* doth ſometime ſignifie: (*viz.*) Comfort and Refreſhment, *Pſal.* 42. 1. Now there is little of this to be had in the Wilderneſs of this World, fix your Eyes on what you will here below, here is nothing can afford you the leaſt Comfort in ſpiritual

ſpiritual Trouble, it may be you have Riches, Honour, many Friends, alas! what Comfort can theſe yield the Soul under ſpiritual Trouble. This ſerves many times to help on Trouble upon the Soul, when the Soul thinks upon the Abuſe of the outward Comforts which God gave him; but as to the Allaying of Trouble upon the Soul, they are not to be accounted of: The Wilderneſs of this World is but an empty Well as to that Water, which can refreſh the Soul in a Time of ſpiritual Trouble. Therefore, ſaith *David*, all my ſprings are in thee, O Lord. And, ſaith Chriſt, It is I that can ſend you the Comforter, *John* 16. 7.

Uſe 1. Therefore, Soul, if ever thou wouldſt have Comfort in thy troubled Seaſons, look not for it in any Thing below Jeſus Chriſt: Read that of Iſa. 50. 11. *Behold all ye which kindle a fire, that encompaſs your ſelves about with ſparks, walk in the light of your fire, and in the ſparks that you have kindled, but this ſhall ye have at my Hand, ye ſhall lye down in ſorrow.* As *Iſrael*'s Water-ſprings lay altogether in their Canaan, ſo the Believers ſprings lieth altogether above in his Heavenly *Canaan*, Rev. 22. 2. Therefore, if thy Springs of Comfort and Refreſhment are but few, O conſider, thou art in thy Wilderneſs while here, a Place which affords great droughts but little Water; but it is enough, that thou art travelling to a Land of Rivers and Springs of Water, and Fountains of living Pleaſures, which are at the Father's Right Hand that runneth for Evermore.

CHAP.

CHAP. XII.

The Wilderneſs *attended with Doubts and Fears.*

Again, the *Wilderneſs* afforded many Doubts and Fears, which aroſe:

Firſt, From the Barrenneſs of it.

And, ſecondly, on the other hand, *Becauſe of the ſeveral Attempts, which the Inhabitants of the Country daily made, in order to their utter Ruin and Deſtruction.*

THis leads us ſtill to behold the Condition of the Soul, while on this ſide his heavenly *Canaan* of Reſt and Peace; where doth that Chriſtian live, that cannot ſpeak more, or leſs, of this kind of Condition here in this Life.

O! the Doubts and Fears that do ariſe in the Heart of a poor ſoul, about his eternal Condition, when the ſoul is under the withdrawings of theſe ſenſible Enjoyments of the Love and Favour of God to his ſpirit, when the ſoul feels not theſe inward ſtirrings of the ſpirit of God, as formerly the ſoul had, and could once experience: O! what Doubts and Fears doth this many a time create, upon the Heart of the Chriſtian, which makes the ſoul to cry out, *Now I ſhall periſh*! Now God hath forſaken me, and is angry with me, and intends to caſt me off for ever: O! I ſhall never have his Love more. I thought once, that I ſhould have inherited eternal Life: O! how hath my ſoul been comforted heretofore, concerning the Truth of this: But now all my Hope and Comfort is gone, my Grace is gone from within me, my God is gone, my Heart and my Fleſh faileth me, becauſe the Favour of God is departed from me, and I left a miſerable, poor, wretched

wretched ſoul, deſtitute of all Help, Hope, and Comfort; ſo that like as the Iſraelite's Hearts, would fail them for want of Bread and Water in their Wilderneſs; ſo doth the poor ſoul in his ſpiritual Wilderneſs-Condition, when his Bread of Life, and Water of Life fails him, when Grace ſeems weak, and Comforts fail, and the inward Springs of Supply grows low, then the ſoul dies (as it were) within himſelf. Thus it was with *David*, Lord (ſaith he) thou didſt hide thy Face, and I was troubled, *Pſal.* 30. 7. And thus it was with the Spouſe, in *Cant.* 5. 6. I opened to my Beloved, but my Beloved had withdrawn himſelf, and was gone, my ſoul failed when he ſpake; I ſought him, but I could not find him, I called, but he gave me no Anſwer.

Look how it was with the *Jews* in their temporal and litteral Wilderneſs, no longer than they could ſee their Bread and Water, could they have Peace within, but were always complaining, and murmuring, and doubting, what would become of their Conditions, and the Condition of their Generations to come: Inſomuch, that they diſpleaſed God oftentimes againſt them, and made him to ſlay the fatteſt of them, Pſal. 78. 31, 32. For they could not believe for a Day, but ſtill doubted of God's Faithfulneſs every Moment.

Thus it is with the ſoul in the ſpiritual Wilderneſs; no longer than the ſoul is feeding upon the ſenſible Enjoyments of God's holy Spirit, the ſoul is ready to conclude Deſtruction to it ſelf. Now the Duty of the ſoul, is to believe, and to truſt God; that although we never feel, or taſte, or diſcern any thing within us, yet ſtill to rely upon this Promiſe, that God will ever be mindful of his Covenant; ſo did *David*, 2 *Sam.* 23. 5.

O!

O what a bleſſed Frame of Spirit was the Prophet *Habbakkuk* in, *c.* 3. 17, 18, 19. when he uttered theſe Words, *Although the fig-tree ſhould not bloſſom, neither ſhould fruit be in the vine, the labour of the Olive ſhould ceaſe, and the field ſhould yield no meat, and the flock ſhould be cut off from the fold, and there ſhould be no herd in the ſtall, yet will I rejoice in the Lord, and joy in the God of my ſalvation: The Lord is my ſtrength, he will make my feet like Hinds feet, and he will make me to walk upon High Places.*

Truly my Friends, the beſt Life is a Life of Believing. O this brings you in the moſt ſolid Comfort and Peace: Therefore, ſaith *Habbakkuk*, Cap. 2. 4. *The juſt Man ſhall live by his Faith.* And ſaith the Apoſtle, *We walk by faith, and not by ſight.* 2 Cor. 5. 7.

O Souls, my Exhortation to you is, what was the Apoſtle's to the *Hebrews*, Heb. 3. 12. *Take heed of ſuffering in you an evil Heart of Unbelief, in departing from the living God.*

O labour to live more and more by Believing, and leſs by Senſe, Becauſe it's a Life that beſt ſuits the ſtate you are in, remember you are in the Wilderneſs, a Place which affords great Grounds of Fears and many Doubtings, and therefore you had need of a great deal of Faith in the Promiſes of God, and the Faithfulneſs of God, or you may faint by the Way, and at laſt dye in the Wilderneſs, and ſo never ſee the good Land, *Heb.* 4. 2. *Let us therefore fear leſt a Promiſe being left us of entring into his Reſt, any of us ſhould ſeem to come ſhort of it.*

Now what is it that ſo much endangers a Soul's falling ſhort of the good Land, the *Canaan* of Reſt, Look you into the 3d Chapter of this Epiſtle and the 18th Verſe, You ſhall ſee it was want of a believing Spirit.

Again,

Again, The *Iſraelites* Fears did ariſe from thoſe Enemies which aſſaulted them in the Wilderneſs, as *Og* King of *Baſhan* and the *Amalekites*.

Thus it is with the Soul in his ſpiritual Wilderneſs, O what Out-cries doth the Soul oftentimes make, with reſpect to theſe horrid Aſſaults, the Soul's Enemies oftentimes make againſt him in his inward Man.

How doth Sin, and Luſt, and Temptation aſſault the poor Soul; with what violence and ſtrength doth Worldly-mindedneſs break in upon the ſoul; what ſad Aſſaults doth Pride, Revenge, Concupiſcence and Unbelief oftentimes viſit the Soul withall, which makes the Soul cry out (with *David*) many times, 'I ſhall one Day periſh by the Hand of theſe *Sauls*, 'which purſue my ſoul Night and Day like a Par-'tridge upon the Mountains. I ſay, what ſad Fears do the riſing of theſe Corruptions oftentimes occaſion in the Souls of God's People, which makes the ſoul to queſtion his Condition many times, ſaying, Surely if I did belong to God, why is it thus with me? O, if I had true Grace, my Corruptions could never be ſo ſtrong in me as they are.

O ſoul, remember thou art in thy Wilderneſs Condition, and that affords great Enemies and tall *Anakims*, and curſing *Balaams*, which will very often affright thee with their raging Blaſphemy.

How often doth the ſoul find within him (not only an oppoſing, warring, fighting *Og* within him) but alſo a curſing, dreadful, blaſphemous *Balaam*, as it were daily curſing the holy Seed of God within the ſoul, which oftentimes makes the ſoul to deſpair of ever getting home to his *Canaan* of Reſt and Peace. Thus it was with *David*, Pſal. 39. 4. *All my Iniquities are gone over my Head, as an heavy Burthen, they are too heavy for me.* Pſal. 65. 3. *Iniquities prevail againſt me.*

Thus

Thus it was with St. *Paul*, how ſenſible was he of the Wilderneſs-aſſaulting *Og*, and the *Amalekites* like Corruption, which very often roſe up againſt him in his travelling through his ſpiritual Wilderneſs, which made him to cry out in *Rom.* 7. 24. *O wretched Man that I am, who ſhall deliver me from the Body of this Death.* Which leads me to the next particular of the Soul's Condition while on this ſide his *Canaan* of everlaſting Reſt and true Peace; which is this. The Wilderneſs of old was a Place of Diſcouragements; for there the falſe Spies brought up that diſcouraging Report about the good Land, and ſo weakened the Hope and Confidence of the People, which put them upon chooſing a Captain to go back again to *Ægypt*.

How much of this kind of Experience do poor ſouls meet in their Way to their ſpiritual and eternal Canaan; what ſad diſcouraging Reports doth the Devil and his Agents bring up upon the good Land of Canaan to this very Day and Hour.

Firſt, The Devil, how often doth he tell the Soul, that he were as good go back again from the good Ways of God, as to go on any further in them: For all the ſoul's Duties ſhall be as rewardleſs as they are worthleſs, and that God taketh no Notice of him: And as for his ſins, they are too great for God to pardon them; and therefore let the ſoul never think (ſaith Satan) to get out of my Kingdom and Power of Darkneſs: For doſt thou believe (ſaith the Devil) that if God could pardon thy ſins, that ever he would look on ſuch a worthleſs, vile, ſinful, polluted Wretch as thou art, who doſt all things in Hypocriſie of Heart: No, no, do not deceive thy ſelf, thou ſhalt find it otherwiſe; and therefore thou wert as good go back again to thy old Converſation, and live as thou didſt before.

Beſides,

Beſides, ſaith Satan, doſt thou ever think to enter ſo ſtrait a Gate as leadeth to Heaven; doſt thou not know that the Anakims, both great and tall are in the Way; doſt thou not know, that if thou goeſt this Way any farther thou wilt loſe the Favour of all thy Friends and Relations; doſt not thou not ſee what a Gazing ſtock thou wilt make thy ſelf to all thy Neighbours and Acquaintance round about thee; Doſt not thou ſee the Taunts, Flouts, Scoffs, and Jeers which they will fling daily after thee: Beſides, thou art now pretty well to live in the World, and haſt Things full and whole about thee: But by thoſe Fines and Sequeſtrations which the World will lay upon thee, this will quickly be gone from thee, and thou and thine forced to periſh in a miſerable Condition. Moreover, doſt thou not ſee before thine Eyes, how ſome are whipt, others impriſoned, and at laſt hanged up by the Neck: Aſſure thy ſelf this will be thy Portion if thou goeſt any farther this way. Come, come, ſays the Devil, I will ſhew you a better way, be adviſed by me, come turn back again, ſave your ſelf, and what you have; you do but dream of building Tabernacles in the Air, aſſure your ſelf by going the way you are a going, you do but wade thro' Impoſſibilities, and all ſhall fail you in the End: Therefore get thee back again to the Land of *Ægypt*, the old carnal Condition from whence thou haſt been travelling a while, and fed upon Onions, Leeks, the Garlick and Cucumbers, which thou haſt been planting for many years, and eat the Fat of thy Fleſh-pots, and take thy Pleaſure here; for there is nothing better under the Sun, then that a Man ſhould rejoice in his own Works, for this is his Portion: For who ſhall bring him to ſee what ſhall be after him.

Thus the poor Soul hangs in doubt, and is oftentimes put to a ſtand, not knowing what to do, nor which

which Hand to take; whether it be beſt to go back or forth in the Ways of God, becauſe of his Diſcouragements.

Secondly, Satan will not leave the Soul thus, but labours to ſet before the Eyes of the Soul the Apoſtaſie of backſliding Profeſſors, both their Principles and Practices in the Ways of God; from whoſe Converſation he labours to argue the Soul into the ſame Practice of leaving the good Ways of God, and tells the Soul, that in ſo doing, or in going back to *Ægypt*, he doth no more than others have done before his Face, Perſons of greater Parts and Gifts then ever he yet had: And ſurely ſuch knew well enough what they did, and in doing what they have done, they have teſtified themſelves to be Perſons that were acted by a wiſe prudent Spirit; ſuch who make Proviſion for their Families according to God's Holy Ordinance.

Thirdly, If Satan the old Serpent cannot prevail with theſe ſecret Whiſperings upon the Soul, then he will ſend in his Agents to deal farther with the Soul; as Father, Mother, Husband, Wife, Children and Servants too; which cry out as *Peter* did once to Chriſt, *Good Maſter ſave your ſelf.*

And if all theſe cannot diſcourage the Soul, then will Satan add to all the reſt one or two apoſtatizing Profeſſors, who with the reſt, hang all together about the Soul, crying out, Sir, what mean you to do, what have you a Mind to ruine your ſelf and all your Family; do not you ſee that the Law of the Nation will not endure your Religion, nor thoſe Ways of Worſhip which you ſet up and walk in.

Have not you had Warning enough in others (who have loſt all they had, and themſelves in Priſon) to deſiſt your Work, and retreat your Ground and come back again.

Then

Then in comes the prudent Apoſtate (not that he is ſuch) but he, and ſuch as he is, thinks themſelves ſo; and he undertakes to give the Soul Arguments from Scripture, to ſave himſelf, Wife, Children, and Family, by telling him, that he ought to be ſubject to every Ordinance of Man for the Lord's ſake; and that if commanded either to do, or not to do, that which Conſcience at any time can let down; yet however he may ſatisfy himſelf with this Conſideration; that it's the Magiſtrate's Sin in commanding, or forbidding the thing to be done in the worſhipping of God, (if the thing commanded, or forbidden, be in it ſelf an Evil) but not the Subjects in obeying the thing commanded, or forbidden.

Thus you ſee how difficult the Devil labours, to render the poor ſoul's way to the good Land, and how Satan fills the ſoul's Path with Diſcouragements; and how much Satan is like to prevail, without the Infinite Power of God be put forth to help and bear up the poor ſoul in his way to the good Land, which leads me to the next Particular, which is this.

The Wilderneſs of old might well be called the place of Wonders, becauſe of the great Miracles which the Lord did work for the *Jews* in their Travels, in that, notwithſtanding all the ſeeming Deaths and Dangers the People paſt under in the Wilderneſs; yet the Lord, by a powerful Hand, brought them to their promiſed Land in Safety.

So ſoul, take this for thy Comfort, that whatever the Oppoſition be that thou meeteſt with in the way to thy eternal *Canaan*, yet bear up, fear not, God will at laſt deliver thee out of the hands of all thy Enemies, and carry thee ſafely thro' to thy appointed Reſt of Glory, to ſerve in Righteouſneſs, and true Holineſs, in Bliſs to all Eternity, *Luke* 1. 74, 75.

O ſoul! therefore hold up thy Head, the Work is the Lord's, and although he ſuffers thee to ſug with

fearful Difficulties, and great Oppoſitions; yet know this, that the Battle is the Lord's, and he will fight it in thee, for thee: It's true, it may be (as with *Gideon*) thou art ready to cry out of thy own Weakneſs, thy Family is the ſmalleſt in *Iſrael*, and thou the leaſt in the Family; but let me ſpeak to thee, in the Words of the Angel to *Gideon*, *Judges* 6. 12. *Up, for God is with thee, thou mighty* Man *of* Valour.

O ſoul! the Lord is engaged to bring thee home to Glory, God hath ſworn by his Holineſs, that it ſhall be ſo: Therefore, it muſt be ſo; read Pſalm 89. 33, 34, 35, 36, 37.

O! therefore ariſe, go out againſt thy Enemies, fear them not, but look them boldly in the Face. O! look a corrupt, proud, luſtful, revengeful, unbelieving, worldly, fearful, dead, backward Heart in the Face; and look all the Devils in Hell, and wicked Men in the World boldly in the Face; look all thy Relations in the Face, look a wicked World in the Face; look ſubtle inticing Apoſtates in the Face: O! fear none of theſe things; aſſure thy ſelf, there ſhall nothing of theſe prevail againſt thee, for God will fight for thee, and will be with thee in the Battle; he will do all thy Works in thee, and for thee, *Phil.* 2. 13. So that the Gates of Hell ſhall not prevail againſt thee.

O! hearken to the Voice of the Spirit of God in thy Soul, which will ſpeak to thee, as once *Joſhua* and *Caleb* did to the Iſraelites, *Numb.* 14. 6, 7, 8. 'Fear not, the Land which we paſſed over to ſearch, 'is an exceeding good Land: If the Lord delight in 'us, then he will bring us into this good Land, a 'Land which floweth with Milk and Honey; only 'rebel not againſt the Lord, neither fear ye the 'People of the Land, for they are Bread for us; 'their Defence is departed from them, and the Lord 'is with us, fear them not. Therefore, for a cloſe

to

to this Particular, take theſe two places of Scripture, and the God of Heaven make them of uſe to the fainting, doubting, dying Soul, *Deut.* 31. 8. 'The Lord, he it is that doth go before thee, he 'will be with thee, he will not fail thee, neither 'forſake thee; fear not, neither be afraid. *Deut.* '33. 27. The eternal God is thy Refuge, under-'neath thee are the everlaſting Arms, and he ſhall 'thruſt out thine Enemies before thee, and ſhall 'ſay, deſtroy thou them.

O! therefore, Soul, let me adviſe thee, not to yield to thy Temptations; for aſſure thy ſelf, in time thou ſhalt reap, if thou faint not. Let the Gates of Hell do what they can, yet they that go forth weeping, bearing precious Seed, ſhall doubtleſs come again, bringing their Sheaves with them, Pſal. 126. 56. *And the ranſomed of the Lord ſhall return to* Zion *with Songs, and everlaſting Joy ſhall be upon their Heads, and they ſhall obtain Joy and Gladneſs, and ſorrow and ſighing ſhall fly away,* Iſa. 35. 10.

CHAP. XIII.

The next thing that we are to take notice of, is their Bunch of GRAPES, *which was brought them from the good Land, by the Hands of their* Spies; *yet notwithſtanding they could not believe.*

THis Bunch of Grapes which were brought out of *Canaan* by the Spies, might lead us to the Sheddings abroad of the holy Spirit of God upon our Hearts, if we truly believe: For the end, why God ſent the Grapes of *Canaan* to the Iſraelites, while they were in the Wilderneſs, it was to aſſure

their Hearts to the making good thoſe Promiſes which God before made to their Fathers, concerning their certain Arrival at the Land of Promiſe; and ſo it was to be an Earneſt, or Pledge to them which believed, of their Right to the Land of Promiſe, that aſſuredly as they did eat of that Bunch of Grapes which came from *Canaan*, ſo aſſuredly, if they would believe, the Lord would bring them ſafe home to the full Vintage. Now of the ſame Uſe is the Holy Ghoſt, which God ſends down into the Hearts of the Faithful.

You may call the Breathings of the Spirit of God in the Hearts of the Godly, the fore-running Bunch of Grapes of the eternal *Canaan*, which doth yield forth his bleſſed, refreſhing, comforting, chearing Juice into the Hearts of the People of God.

God gives out the holy Spirit, to aſſure the Godly, that the Land is a good Land, unto which they are travelling. God gives his People the ſweet ſenſible Taſtes of Glory to come before-hand.

O! how hath God drenched the Souls of his People with Draughts of this Salvation, ſometimes, when in an Ordinance of God. This made *David* prize ſo much the Houſe of God, Pſalm 27. 4. It was the coming down of thoſe heavenly Grapes, or ſpiritual Dews from the Spirit of God, which did ſo much draw and attract his Heart thither-ward ſo much, Pſalm 36. 8. *Thou ſhalt* abundantly *ſatisfy them with the* Fatneſs *of thy* Houſe, *and make us to drink of the* Rivers *of thy* Pleaſures.

The Work of which heavenly Dews of the Spirit is to witneſs to, and in our Hearts, about the great Right we have by free Grace, to the good Land of Promiſe, which is Heaven; Rom. 8. 16. *The ſpirit it ſelf beareth Witneſs with our Spirit, that we are the People of God*: ſo 1 John 4. 13. *Hereby we know that we dwell in him, and he in us, by his ſpirit which he hath*

given

given us. That is, the holy Spirit is given us, to aſſure us of the Right we have to Heaven; the Father gives it to his, as the engaging Pledge, that by it, we might hold God to his Promiſe, or Bargain, that ſo Heaven might be good to Believers in Law; for you know (in Law) a Penny given upon Bargain, or Sale, as an Earneſt of that Bargain, gives Strength to the Bargain, as that the Party cannot ſtart from it, but in Law is tied by it to make good the ſame: Therefore, in 2 *Cor.* 1. 22. the holy Spirit of God is called the Earneſt ſent down into our Hearts; yet notwithſtanding, as *Iſrael* could not believe they ſhould come to the good Land, although God ſent them the Grapes of the Country, as the aſſuring Earneſt of it: So is it likewiſe with the Lord's People in this Life, notwithſtanding they receive from God, thoſe many ſecret Witneſſings of the ſpirit, and many bleſſed Refreſhings which have been ſealed home upon the Heart by the bleſſed Spirit of God. Yet how hard a Matter doth the Soul find it to bear up with God in a way of believing; how doth the Devil labour daily, to make the ſoul to call in queſtion his greateſt Enjoyments of the Spirit of God: Thus it was with the good Man in the Pſalms, Pſal. 73. 25. *My Fleſh, and my Heart faileth me.* So *Paul*, tho' he could ſay ſometimes, he was full of the Bleſſings of the Goſpel of God, and that he had been caught up into the third Heavens, where his Enjoyments of the ſpirit were ſo large, as that he hardly knew, whether he was in the Body, or no; yet at another time, under the Sentence of Death, in his own Eſteem, even as deep as Hell, 1 *Cor.* 2. 9. Therefore, ſoul! if it be ſo with thee, remember that it's the Condition, which is proper to the Wilderneſs-State in which thou art; and though thou can'ſt not always believe, *Yet* God *abideth faithful, and cannot deny himſelf*, 2 Timothy 2. 13.

And that *the* Fonndation *of God* ſtandeth *ſure, having this* Seal, *The Lord knoweth who are his, ver.* 19. And for thoſe Men and Women which do not experience theſe Ebbings and Flowings (inwardly) of the holy Spirit of Faith and Comfort upon their Souls, but boaſt of the conſtant, ſound, abiding Comfort, which they have of Heaven, and of the Love of God in the ſenſe of it upon their Souls, as ſome have done in my Hearing; let them profeſs what they will, yet to me, the Soundneſs of their Conditions is highly to be queſtioned: I do except ſome ſtrict, cloſe walking, humble ſouls.

CHAP. XIV.

I come now to ſpeak of thoſe TYPES, *which were handed out to the* Jews, *in the time of their being in the* Wilderneſs.

THe firſt was the Cloud, which always led them up and down in the Wilderneſs, Exod. 40. 3, 4. with 36, 37, 38 verſes. Now this Cloud was undoubtedly a Type of Jeſus Chriſt, in theſe two Reſpects.

Firſt, In that the Cloud guideth the People from place to place, up and down in the Wilderneſs; ſo the Lord Jeſus Chriſt, he it is that leadeth the Church up and down in the preſent Wilderneſs of this World, 1 *Cor.* 10. 2. And as the Jews were not to move any way, until the Cloud went before them; ſo it ſhould teach all Chriſtians, not to move any way (in what Condition ſoever they be in) until they can ſay, the Lord Jeſus Chriſt (their ſpiritual Cloud) goes before them, and leads their

way

way for them: That ſoul loſeth the Honey of the Condition he is in, that wanted Patience to tarry for Chriſt's Leadings, as in the Caſe of King *Saul*, 1 *Sam.* 13. 9, 10, 11. Therefore, the Advice and Counſel of the Lord to all his People, is this, *Iſa.* 52. 12. 'For ye ſhall not go out with haſte, nor 'go by flight, for the Lord will go before you, and 'the God of Iſrael will be your Reward: ſo Iſa. 28. '16. And he that believeth, ſhall not make 'haſte.

Secondly, The Cloud was a Figure, or Type, of Chriſt, for its protecting and ſheltering Uſe which it afforded the Church in the Wilderneſs of old, by which Means they were hid from Danger: ſo is Jeſus Chriſt ſuch a Cloud of Protection to his Church and People in their Wilderneſs-Condition in this Life, as that though Satan, the World, and the Fleſh, ſet upon the Church, with a purpoſe to overthrow and devour them at once, yet they cannot overcome them. Hence it is that *David* calls Chriſt a Defence, and a Refuge to his People; ſaith David, *Pſal.* 58. 16. *I will ſing of thy Power, yea, I will ſing aloud of thy Mercy in the Morning, for thou haſt been my Defence and Refuge in time of Trouble*: ſo Pſal. 94. 22. *But the Lord is my Defence, my God is the Rock of my Refuge*: ſo ſaith the Church, in Iſa. 12. 2. *Behold, God is my Salvation, I will truſt, and not be afraid, for the Lord* Jehovah *is my ſtrength and my ſong, he is alſo become my Salvation*: Therefore doth *Paul* make it to appear, that the Cloud in the Wilderneſs was a Type of Chriſt's great Care of, and Protection over his Church, 1 Cor. 10. 1, 2, 3, 4. *For we are all baptized unto* Moſes *in the Cloud, and in the Sea, and did all eat the ſpiritual Meat, and did all drink of the ſame ſpiritual Rock that followed him, which Rock was Chriſt.*

Thus you ſee not I only, but the Apoſtle alſo applies the Wilderneſs-Cloud to Jeſus Chriſt, which

muſt hold out, and intend the great Safety which Chriſt doth daily adminiſter to his Church, as the Saviour of it.

Uſe 1. Then this ſhould teach thee Soul, whereever thou art aſſaulted by Temptation ariſing either from the Devil, the World, or thine own corrupt Heart, then to get in under this Cloud, and there to ſhelter thy ſelf; here wilt thou be covered in the Day of Battle, and thou needeſt not fear what Men or Devils can do againſt thee, Pſalm 26. 3, 5. *Though* an Hoſt *ſhould* encamp *againſt me*, my Heart *ſhall not* fear; *though* War *ſhould riſe* againſt *me*, *yet* in this *will I be confident*: *For in the* Time of Trouble *he ſhall hide* me *in his* Pavilion, *in the ſecret of his* Tabernacle *ſhall he hide me*, *he ſhall ſet me up upon* a Rock.

Thus you ſee how confident *David* was, and thought himſelf to be under this Covering and Cloud of Defence. O Soul, ſo it will be with thee if thou flieſt to the Lord Jeſus Chriſt, and art careful to make him thy Covering and protecting hiding Cloud: Thou ſhalt then be far from Trouble, no Evil ſhall come nigh thy Tabernacles, *Job* 11. 17, 18, 19. *Thine* Age *ſhall be* clearer *then the* Noon-Day, *thou ſhalt* ſhine forth, *thou ſhalt be as the* Morning, *thou ſhalt* be ſecure, *becauſe there is Hope*; *yea*, *thou* ſhalt dig *about thee*, *and thou* ſhalt take *thy Reſt in* ſafety; *alſo thou* ſhalt lie *down*, *and none* ſhall make *thee* afraid, *yea*, *many* ſhall make *ſuit unto thee*. But if on the other Hand thou ſhalt neglect to get under the ſpiritual Cloud and Covering; whatever Covering elſe thou ſhalt hide thy ſelf under, it will certainly fail thee in the Time of Trouble, for God will tear it to pieces, and thou wilt be found naked; then Woe, Woe to thee in the Day of God's Wrath, when he ſhall come forth to render Vengeance upon all that know not God, and obey not the Goſpel of our Lord Jeſus Chriſt, as the Apoſtle ſpeaks, 2 *Theſ.* 1. 7, 8, 9.

O Soul, whoeever thou art that ſhall read theſe Lines, I beg thee, therefore to hearken to that good Advice given thee from the Lord in Iſa. 55. 6. *Seek the Lord while he may be found, & call upon him while he is near.*

CHAP. XV.

I come in the next Place to ſpeak of the Brazen Serpent, *another Type which was given out to the Children of* Iſrael *in the Wilderneſs: Read* Numb. 21. 6, 7, 8, 9.

THE Occaſion of which was this, becauſe of thoſe hot fiery ſting Serpents, which in the Wilderneſs had deſtroyed ſo many of the Iſraelites up and down in the Country: Therefore did the Lord out of Compaſſion to the Jews cauſe a thing to be made, called a Serpent; and it was to be ſet upon a Pole for this End (*viz.*) That if at any time any of the People ſhould be ſtung by any of the Serpents in the Wilderneſs; if they at the ſame ſhould but look up at the Brazen Serpent ſet upon a Pole in the midſt of the Camp for that purpoſe, this would bring them home an immediate Cure upon their Perſons at the ſame inſtant.

Now this Type had (as to its Uſe) ſpecial Reference to Jeſus Chriſt; for ſuch a Remedy is Jeſus Chriſt to ſpiritual ſtinged ſouls. God in Mercy to the Elect hath ſent his Son into the World, and advanced Chriſt his Son upon the pole of the Goſpel, that he might cure them of their ſpiritual ſtingings occaſioned by ſin, and the Devil, the worſt of Serpents. If we look up to this Serpent upon the Pole of the Goſpel with an Eye of Faith, *John* 3. 16.

God

'God ſo loved the World, that he ſent his only be-
'gotten Son into the World, that whoſoever be-
'lieveth on him ſhould not periſh, but have ever-
'laſting Life: ſo *John* 1. 29. Behold the Lamb of
'God which taketh away the Sins of the World.
Alluding to the uſe of the brazen Serpent in the Wilderneſs, which was to be looked up unto, or to be beheld; ſo ſaith *John* of the Lamb Chriſt Jeſus; behold the Lamb, or look up to him, if you ever intend to be cured of your ſpiritual Stingings: Therefore, for this purpoſe Chriſt is called the Healer of the Nations, Rev. 22. 2.

Uſe 1. O then, ſoul! whoever thou art, that at any time art bit with the Guilt of Sin, or by the prevalent working of any Corruption.

O ſoul! if thou wilt but look up to Jeſus Chriſt the ſpiritual Serpent by an Eye of Faith, thou mayeſt as certainly expect a Cure to be wrought on thy ſoul, as the Iſraelites, who, in looking up to their brazen Serpent in the Wilderneſs, might expect a Cure to be done on their Bodies: Therefore, is Salvation tendred upon this Act of the ſoul, in looking up to Chriſt by an Eye of Faith, *Iſa.* 45. 22. 'Look
'unto me all ye Ends of the Earth, and you ſhall
'be ſaved.

O, therefore, ſoul! have a care thou doſt not leave looking up to Chriſt; there is nothing elſe will, or can damn thy ſoul, but this thy not looking up to Chriſt, as a Saviour and Redeemer, and reſting upon him alone for Life and Salvation, as one that is able to ſave to the utmoſt, as the Apoſtle ſpeaks in *Heb.* 7. 25.

CHAP.

CHAP. XVI.

I come now to ſpeak of the TABERNACLE, *another Type, given out to the* Iſraelites *in the Wilderneſs, the Manner and Form of it, I have already deſcribed to you before.*

THis Tabernacle was typical two ways, or it typed out theſe two things to us.

Firſt, Chriſt himſelf.

Secondly, The Church of Chriſt.

Firſt, It typed out Chriſt himſelf, and that in theſe Reſpects.

Firſt, As to the Glory and Excellency of Jeſus Chriſt, the Tabernacle was exceeding excellent and glorious within; for all the inward parts of it were overlaid with pure Gold, Exod. 35. This was to ſhew us the Richneſs and Worth of the Son of God, that ſo the Creature might ſee Cauſe to deſire him, love him, and chuſe him to themſelves, as their higheſt Portion for ever: Therefore, when the holy Spirit doth ſpeak of Chriſt, it ſpeaks of him under this Conſideration as excellent, *Prov.* 3. 13, 14, 15, 16. 'Happy is the Man that findeth Wiſdom, 'and the Man that getteth Underſtanding; for the 'Merchandize of it is better than the Merchandize 'of Silver, and the Gain thereof than fine Gold; 'ſhe is more precious than Rubies, and all the 'things which thou canſt deſire, are not to be 'compared to her; length of Days are in her right 'Hand, and in her left Hand Riches and Honour. *Heb.* 13. (ſpeaking of Chriſt, ſaith) 'He is the 'brightneſs of his Father's Glory, and the expreſs 'Image of his Father's Perſon. Therefore, ſaith the Spouſe, *Cant.* 5. 10. (ſpeaking of Chriſt) 'He 'is the chiefeſt to me of ten thouſand. And to this

this agreeth the Words of *Peter*, ſpeaking of Chriſt, 1 *Pet.* 2. 7. *To you which believe he is excellent.*

Secondly, As the Tabernacle typed forth Chriſt in point of Beauty or Excellency, ſo in point of Acceptation; for in the Wilderneſs, if the People would worſhip God acceptably, it muſt be at the Door of the Tabernacle: ſee *Numb.* 8. 15. Chap. 18. 3, 4, 7, 8. and at the Tabernacle Door were the People to wait, until the Prieſt within had done the ſervice of the Tabernacle for them before the Lord; which ſhews us thus much, that if we intend in Goſpel-days to worſhip the Father acceptably, we muſt come to the Father, at the Tabernacle Chriſt, and by the Hand of Faith lay down our Offerings at the Door of his Worth and Merits: Therefore ſaith Chriſt himſelf, *John* 14. 6. *I am the* Way, *the* Truth *and the* Life, *no* Man *can come to the* Father, *but by me.*

Uſe 1. O therefore Soul, whenever thou doſt any Thing of the Worſhip of God, beſure thou come to God always by the Door of this Tabernacle *Chriſt*, if thou meaneſt to be aceepted in and about what thou doſt in the Service of God, offer all thou haſt to offer God withal, in Chriſt's Name, in and by his Worth and Merits, only for his ſake, and upon his Account, and be wholly nothing in thy own Eſteem: Come to the Door of the Tabernacle, under the ſence of a meer piece of nothing, bring with thee a ſelf-loathing, and ſelf-condemning, ſelf-abhorring frame of ſpirit, and let Chriſt be all, and in all to thy ſoul, and in thy Eſteem, when thou art before the Lord in point of Acceptation, *Phil.* 2. 8, 9. *I count all Things but as Dung in compariſon of Chriſt, and I deſire to be found alone in him.*

Thirdly, The Tabernacle was a Type of Chriſt in

in point of Revelation, *Exod.* 40. 35. with *Levit.* 1. 11. *Exod.* 30. 6. For through it God appeared to the People, and out of which God gave the Knowledge of his Will and Mind, as the above Scriptures ſhew.

This anſwereth to the Uſefulneſs of Jeſus Chriſt to the Elect of God, or it ſhews us very much of the Prophetical Office of Chriſt; for it is Chriſt only that can give out the Knowledge of his Father's Will and Pleaſure to the Church of God. All the Manifeſtations of the Love, Grace, Mercy, Favour, and Counſel of God, comes home to the Church, through the humane Nature of this bleſſed Tabernacle Chriſt Jeſus: Therefore, ſaith Chriſt, John 14. 24. *The Word which you hear is not mine, but the* Father's *which ſent me*, John 15. 15. *I call you* Friends, *for all the things which I have heard of my* Father, *I have made known unto you.* John 12. 49, 50. *For I have not ſpoken of my ſelf, but the* Father *which ſent me, gave me a Commandment what I ſhould ſay, and what I ſhould ſpeak; and I know, that his Commandment is Life Everlaſting; whatſoever I ſpeak therefore, what the* Father *ſaid unto me, ſo I ſpeak.*

Hence is Chriſt called the wonderful Councellour, *Iſa* 9. becauſe of his Revealing Office; by all which it appears, that Chriſt is the Way through which the Father reveals, or maketh manifeſt himſelf to his People now, as he did to the Iſraelites of old, through the Tabernacle.

Uſe 3. O, therefore, ſoul! if thou wouldeſt have more fatherly Grace, let out upon thy ſoul; if thou wouldeſt have more of the Knowledge of God, more of the Love of his Spirit of Light and Aſſurance; if thou wouldeſt know more of his Will, ſo as to obey it, and live to it, O, then! wait upon God at the Door of this Taber-

Tabernacle Chriſt, for in him it is that the Father will ſpeak with thee, and no where elſe, *Mat.* 3. 17. *This is my beloved Son, in whom I am well pleaſed.* O wait upon him in the Means of Grace, break thro' all Diſcouragements and Oppoſition, and Temptations to wait upon the Ordinances of the Goſpel, if ever thou intendeſt to acquaint thy ſelf with the ſaving Knowledge of God's Preſence of Grace and Favour to thy Soul. O ſtir not from Prayer, Reading, Hearing the Word, Meditation, Chriſtian Conference, and Communion with the Lord's People; for thou waiteſt upon Chriſt in all theſe Things, and in waiting upon Chriſt thou waiteſt upon the Tabernacle, through which God will diſcover himſelf to the People; therefore be not diſcouraged to wait here: Though thou meeteſt but with little Profit hitherto, yet the Promiſe is in *Iſa.* 30. 31. *He that waiteth upon the* Lord *he ſhall mount up as on* Eagles *Wings, they ſhall* run *and not be* weary, walk *and not be* faint.

But to be a little more particular about ſeveral Things in the Tabernacle; as they were many in Number, yet not a Thing there without its ſpecial Uſe and Signification, as they related to Chriſt; and there is not one of theſe Things, but had a wonderful Deal of Glory and Excellency laid up in them; and were but the ignorant more acquainted with it than they are, they would not ſlight the Books of the Old Teſtament as they do.

CHAP.

CHAP. XVII.

I come now to ſpeak of the ſeveral Things in the TABERNACLE, *and firſt I begin with the* ARK.

FIrſt, There was in the Tabernacle a very glorious Thing called an Ark, *Exod.* 37. 1, 2. The ſignification of which, we find to be the Worſhip of God accompanied with his Preſence: Therefore in 1 Sam. 4. 21. when the Ark was taken by the *Philiſtines*, it's ſaid, That the Glory of God was departed from *Iſrael*, meaning the Worſhip of God was in an eſpecial Manner preſent with his People; ſo Pſal. 132. 8, For indeed, the Worſhip of God is the Glory of any Nation, and when that is gone their true Glory is gone, although it may be, they do not ſee it.

Uſe 1. Then how may we pity thoſe Nations that are without the true Worſhip of God, alas, they are without true Glory, they have not Excellency or Beauty upon them, they have not the Worſhip of God, whatever they may account of themſelves, yet God and his Word accounts them to be a baſe, ignoble Nation or People, a whole Nation of them not worth one ſingle Perſon of that People, which have the Worſhip of God amongſt them: Read *Iſaiah* where God is ſpeaking of theſe perſons, that had his Worſhip kept up amongſt them, and do but obſerve how God values them in compariſon of others, which had not this true Worſhip amongſt them, ſpeaking to *Iſrael*, ſaith thus, Iſa. 43. 3, 4. *For I am the Lord thy God, the Holy*

Holy One of Iſrael *thy Saviour, I gave* Ægypt *for thy Ranſom,* Æthiopia *and* Seba *for thee: ſince thou haſt been precious in my ſight thou haſt been honourable, and I have loved thee: I will give Men for thee, and People for thy Life.* Now *Iſrael* had the true Worſhip of God amongſt them, but *Æthiopia*, *Seba*, and *Ægypt* had not: And that is the Reaſon that God prefers *Iſrael* above and beyond the other Nations; but when the God of this World hath wholly blinded the Eyes of the Nations of the Earth, as the Apoſtle ſpeaks in 2 *Cor.* 4. 4. As that the Light of the glorious Goſpel cannot ſhine in upon their Hearts: It's no Wonder, if the Nations of the Earth find not the Want of this Mercy.

Secondly, O then what a ſad Thing is it for a Nation that once had the Goſpel amongſt them ſhining in its Luſtre and Brightneſs, round about their Tents and Tabernacles to be guilty of driving and forcing God away from them; what worthleſs Creatures are ſuch, and what a worthleſs Nation is ſuch a Nation (think you) in God's ſight, who ſhall in the Face of God cry down, and vote down, and thruſt out from amongſt them the Ark of his Worſhip and Goſpel, as a Thing not worthy to live or abide amongſt them. Certainly, if the Gadarens, *Luke* 8. 37. Did render themſelves a vile people in God's ſight, in putting Chriſt from their Country (though done with a mild Entreaty) how much more vile hath that Nation or People rendred themſelves in the ſight of God, who have not patience with the *Gadarens* to intreat him civilly to depart from them, but wicked *Pharaoh*-like, doth violently force him and drive him out of their Coaſts: Certainly, I know not a blacker Character can hang over a People or Nation, than this, and which doth more ſtrongly witneſs the Ruine of ſuch a People then this doth. Read theſe places, *Prov.* 1. 25, 26, 27.

26, 27. 2 *Chron.* 36. 16, 17. 1 *Theſ.* 2. 15, 16. You likewiſe know what became of *Pharaoh* and his Army, together with the Glory of his Kingdom, ſoon after he had contracted this kind of Guilt on himſelf and Nation; and certainly the Lord favours this kind of ſin no more now than in *Pharaoh*'s Time, and his Arm is not ſhortned, he is as well able to reach ſuch a Nation now as then: O where this kind of ſin dwells, the good Lord give that Nation ſound Repentance for it before he comes to tear them in pieces.

A ſecond Thing about the Ark which we are to take Notice of is this, you read in *Exod.* 37. 2. That the Ark was overlaid with pure gold; which ſheweth us both the Excellency and Purity of the Worſhip of God, for as Gold is both excellent and pure, ſo is the Worſhip of God, it is both excellent and pure; therefore when the Holy Ghoſt ſpeaks of the Worſhip of God, he compares it to a Sea of Glaſs as clear as *Cryſtal*, Rev. 4. 6. meaning for the Worth and Purity of it.

A third Thing about the Ark is this, there was a Crown of Gold round about above upon it, *Exod.* 37. 1, 2. This Crown on the Ark denotes the Authority which God hath ſtamped upon his Worſhip, God's Worſhip hath his Authority ſet upon it, for ſuch is the Import or Signification of the Word *Crown*, or the Thing called *Crown*; it ſignifies Rule and chief Authority, which commands Obedience and Subjection to its Law, Will and Pleaſure.

Uſe 2. The Uſe we ſhould make of this Myſtery will teach us this Leſſon. Firſt, To their Peril, whoever they be, that ſhall dare to alter any Part or Tittle of this Worſhip of the Altar, or ſhall mix it with any of their own Whoriſh, Helliſh Inventions, or Romiſh Fopperies, *Deut.* 12. 32. *What Thing I command you, that*

obſerve to do it, and ſhalt not add *thereto, nor* diminiſh *from it.*

Hence it is, that *Moſes* in the giving out of the Worſhip of God to the People, was admoniſhed that he ſhould not vary from the Pattern ſhewed him in the Mount, we are to take Notice of the Pattern laid down in the Word of God, and by that Rule to build God's Houſe, and only according to that to ſteer our Compaſs in and about the Worſhip of God, Iſa. 8. 20. *To the* Law, *and the* Teſtimony, *if* any Man *ſpeak not according to* this Rule, *it's becauſe there is* no Light *in him*: Beſides, the Crown upon the Altar ſhews us thus much, that none are left to their Wills as arbitrary in the performing of Worſhip to God, ſo as to do it when we pleaſe, as none are left (in this Caſe) ſo to their own Wills to do it how they pleaſed; ſo likewiſe none are ſo left to their Wills, to do it or perform it when and at what Time they pleaſe, Neglects in this Caſe are dangerous, not to attend the Worſhip of God either in publick or private, where and when God requires, is to ſin againſt the Crown upon the Altar, which is the Authority of God, and to incur the Diſpleaſure of God, and indeed to be guilty of any wilful Raſhneſs or Neglect in this Buſineſs, is the ready Way for a Man to lay himſelf open to great Puniſhments from the Hand of the Lord; *Jer.* 11. 3. *Curſed be the* Man *that obeyeth not the* Words *of this* Covenant: So *Jer.* 48. 10. *Curſed be* he *that doth the* Work *of the Lord* deceitfully.

O therefore, Soul, remember that the Altar-Worſhip hath its Crown above upon it, which ſignifieth the Author's Authority or Law, which requireth thy Submiſſion or Subjection to it, ſo as to be careful thou proveſt not a wilful Corrupter, or Neglecter of the Worſhip of God.

Again,

Again, In the Tabernacle was the Mercy-ſeat placed, which had two Cherubims at the two Ends of it, whoſe Faces looked towards the Mercy-ſeat. *Exod.* 37. 6, 7, 8, 9.

Firſt, By the Mercy-ſeat placed in the Tabernacle, I underſtand to be meant the Lord Jeſus Chriſt, whoſe Blood and Merits is the Ground of God's great Manifeſtations of Love and Grace to the Elect, ſaith the Apoſtle, 2 *Cor.* 5. 19. *God was in Chriſt reconciling the World to himſelf.* Mark, God was in Chriſt, that is, in his Human Nature, appearing thro' it to Men as he did thro' the Mercy-ſeat of old, *Rom.* 5. 9, 10. *We are* ſaved *from* Wrath *through Chriſt, by being juſtified by his Blood, for when* we *were Enemies* we *were reconciled to* God *by the Death of his Son, much more being reconciled we ſhall be* ſaved *by his Life*: ſo that you ſee Chriſt the Mercy-ſeat is the Ground of all the Grace, Love, Mercy and Reconciliation which from the Father comes home to the Elect, I mean, a procuring Ground, not the efficient or firſt moving Ground. In a Word, this Mercy-ſeat ſhews us what Chriſt is in all reſpects to Believers, could we pick it out of this Myſtery; and it takes in all that Chriſt is, or was anointed to be, or to do for his Church and People, it takes in Chriſt's Blood, Chriſt's Sufferings, Chriſt's Righteouſneſs, Chriſt's Satisfaction given to the Father, Chriſt's Life, Chriſt's Death, Chriſt's preſent Work of Interceſſion now in Heaven, Chriſt Offices, as King, Prieſt, and Prophet to and for his People for their Good and Comfort for ever; all this and more doth the Mercy-ſeat in *Exod.* 37. comprehend and ſhadow forth to us for our Inſtruction, ſo that Believers ſhould look on all the Diſpenſations of God towards them (be they ſweet or bitter) always flowing forth to them from the Mercy-ſeat, or Place of Reconcilement, the Seat where God al-

ways ſits when he hath to do with Believers, as the Apoſtle ſpeaks, 2 *Chr.* 5. 19. *God in* Chriſt *reconciling the* World *to himſelf.* So *Rom.* 8. 32. *He that* ſpared *not his* own Son, *but delivered* him *up for us* all, *how* ſhall *he not* with him *freely give us* all Things. It's all Mercy, Love, and Grace, which comes from God to his People, becauſe it comes forth from God through the Mercy-ſeat Chriſt, though the Providence may be mixed with never ſo much Sharpneſs or Bitterneſs, yet it ſhall end in Mercy, *Rom.* 8. 28. *We* know *that all Things ſhall* work *together for* Good *to them that* love God, *to them* who *are called* according to *his Purpoſe.*

Again, Whereas it is ſaid that the Faces of the Cherubims ſtill looked towards the Mercy-ſeat, it ſhews us how the whole Trinity doth agree together, and accord in the Good of God's Elect, for I look on this Figure as an Emblem of the Bleſſed Union of the three Perſons, of Father, Son, and Holy Spirit, my looking on this is by Way of Alluſion, the Mercy-ſeat to be meant of Chriſt the ſecond Perſon, the two Cherubims to be meant of the Father and Holy Spirit proceeding both from Father and Son, ſo that as the Faces of the two Cherubims were placed with their Eyes towards the Mercy-ſeat, it ſhews us thus much, that what good God the Father did will the Elect before Time, and what Grace, and Mercy, and Love the Holy Ghoſt did manifeſt, make known, and reveal to the Elect in Time by ſpiritual Application; all this ariſeth from Chriſt's Merits, Blood and Righteouſneſs, as the procuring Cauſe of all; to this agreeth the Words of St. *Peter*, 1 Pet. 1. 2. *Elect according to the* Fore-knowledge of God *the Father* (Mark there is the Act of the Firſt Perſon) *through the* Sanctification of *the Spirit*, (there is the Act of the third Perſon)

Perſon) *unto* Obedience *and* Sprinkling of *the* Blood *of Jeſus Chriſt* (there is the Act of the ſecond Perſon as the procuring Cauſe or Ground of all.) Or, thus:

By the two Cherubims at the Two Ends of the Mercy-ſeat, we may underſtand Chriſt's ſtanding between God and the Rigour of his Juſtice in our ſtead and for our ſakes, that God might look on the Law thro' Chriſt as fulfilled by him for our ſakes and in our Behalf; yet take this Caution along with you, that although the Mercy-ſeat with its two Cherubims may be alluded unto as a Figure of the concurring Agreement of the Three Perſons (Father, Son, and Holy Spirit) in and about the Salvation of the Elect; yet this proves not a Ground for any to attempt the making of any Image or Similitude of either Perſons in the Trinity, ſo as to Worſhip them by, as the Papiſt blindly dream, for its ſaid in *Deut.* 4. 15. *That there was no ſimilitude ſeen in the Mount*; ſo that whatever hath been ſaid of the Three Perſons thro' the above-ſaid Similitudes, are not to be underſtood as Repreſentations of his Divine Eſſence, but of the Works of God, which are thoſe ſeveral Manifeſtations of Grace, which through Chriſt he applys to the Elect by his Spirit. So much as to the bleſſed Myſtery of the Cherubims placed in the Tabernacle at the two Ends of the Mercy-ſeat.

CHAP. XVIII.

I now come to ſpeak of the Place, *where the* ARK *did lye in the* Tabernacle.

THE Place appointed for the Ark to ſtand in while in the Tabernacle, it was under the Mercy-ſeat, for we read in *Exodus*, That when *Moſes* had put the Tables (wherein the Ten Commandments were written) into the Ark, then did he take the Ark and carry it into the Tabernacle, and placed it under the Mercy-ſeat, *Exod.* 40. 20. Then took he a Veil and ſpread over it for a Covering, that it might not be ſeen, *Ver.* 21.

Now the great Myſtery of this Type or Figure, I conceive to be this.

Firſt, By the ten Commandments written in the Tables of the Ark, I underſtand for the Matter of it to be meant the Covenant of Works, which God made with all Men (in their Repreſentative *Adam*) in Paradice, which Covenant we have all broken, and ſo lie under the Penalties of the Breach of this Covenant in our ſelves for ever, *John* 3. 36, *Rom.* 5. 12. Which Covenant came Jeſus Chriſt to fulfil in the greateſt Exaltation of it; for all that ever Chriſt did or ſuffered in the fleſh was to give this Cvenant its full ſatisfaction in our Behalf, if we prove to be true Believers *Rom.* 10. 4. *Chriſt is the End of the* Law *for* Righteouſneſs *to every one that* believeth.

Now by *Moſes* his putting the fiery Law in the Ark under the Mercy-ſeat, I underſtand theſe Things.

Firſt, That the Moral Law as it is a Law or Rule of Life to a Chriſtian, is not ceaſed as ſome would have it go, you ſee it was not thrown away, but only

only hid under the Mercy-ſeat, and the Hiding of it was what had Relation to God more than to the People, the Hiding of the Law was to put it out of God's ſight, that he might never ſee it more, it was not hid that Believers ſhould never ſee it more.

Secondly, It was to ſhew us that the condemning, accuſing, and deſtroying Power of the Law (as it was the Law of the old Covenant, and ſo a Law not ſatisfied for) I ſay, it was to ſhew that this Covenant or Law, was taken away by the ſatisfaction which was given by Chriſt, that as the Law made the Creature before to ſubject to its Terrors, now Chriſt hath made the Law to ſubject to its Merits, for you ſee the Law is forced to lie under the Mercy-ſeat: And beſides, it ſhews us thus much for the great Comfort of all Believers, that God cannot look upon any of Believers any more as in or under the old Covenant, becauſe the Covenant lieth hid under the Mercy-ſeat; now if it did ſtand upon the Mercy-ſeat, then indeed when at any time God had caſt his Eyes about the Mercy-ſeat, it would have been the firſt Thing that God would have had in his Eyes. But to prevent that, that it is a Law hid out of ſight, a Law that muſt not appear before God, a Law that muſt lye under the Mercy-ſeat, a Law veiled up in the Mantle of rich and free Grace, that if God will at any time caſt his Eyes about that Way where the Covenant lieth, God muſt look through a whole Heap of Satisfaction before he can eſpy this old Covenant: Therefore ſaith St. *Paul*, Rom. 8. 1. *There is therefore now* no Condemnation *to thoſe which are in Chriſt, who walk not after the fleſh*: So *Jer.* 50. 20. *In* that *Time*, ſaith the Lord, *ſhall the Iniquity of* Iſrael *be ſought for, and there* ſhall *be none, and the ſins of* Judah, *and they ſhall not be found, for I will pardon them whom I reſerve.*

But the Queſtion will be, that if the Moral Law was a Law hid out of ſight, and veiled up ſo as you ſpeak, then whether or no Believers are to take any Notice of it at all.

I anſwer, It's true indeed, as the Moral Law for the Matter of it the Old Covenant of Works, ſo its a Covenant or Law hid from Believers, and in this a Believer hath nothing to do with the Law, nor the Law with a Believer; but when Jeſus Chriſt on the Believers part had fulfilled and ſatisfied the Law as it was formally the Old Covenant, he takes up the Matter of the old Covenant which is the ten Commandments, and makes it the Law of his Kingdom, and ſo impoſeth it on his People as a Rule to walk by for ever in their ſeveral Generations; but with differing reſpects in compariſon to what the Law was to be ſubjected unto before, for when the Ten Commandments (as it was for Matter of it the Covenant of Works) called for Obedience from the Creature before it was for Life, ſaying, *Do this, and thou ſhalt live, if not thou ſhalt dye the Death.* But as its become (for the Matter of it) the Law of a Mediator, and a Law in Chriſt's Hand, and ſo a Law which comes forth to us from under the Mercy-ſeat, it ſpeaks otherwiſe than it did before, not for Life, but from Life; not that you might live, but becauſe you do live; not that you might get Heaven, but becauſe Heaven is freely given unto you, and beſtowed upon you. The Law in Chriſt's Hand doth not ſay, you muſt repent and mourn for ſin, and get it mortified, and be humbled and holy, that God might love you and pardon ſin in you, and that he might give you an Inheritance amongſt them which are ſanctified, but becauſe all this is freely procured by Jeſus Chriſt for you already, and is freely by the Grace of God made over to the Soul as his, through ſound Believing; *Luke* 1. 74, 75.

75. *That we being delivered* (mark that) not that we might be delivered, *but might ſerve him without Fear, in* Righteouſneſs *and* Holineſs *all the* Days *of our* Lives: ſo Heb. 12. 28. *Wherefore we, receiving* a Kingdom *which cannot be moved* (mark that) a Kingdom already received, *Let us have Grace whereby we may ſerve God with* Reverence *and* godly Fear: ſo Titus 2. 11, 12. *The* Grace *of God which bringeth* Salvation, *hath* appeared *to all Men*, (mark that) which hath already appeared; *This teacheth them, that denying* Ungodlineſs *and* worldly Luſts, *ſhould live* ſoberly, righteouſly, *and* godlily, *in this* preſent World; So that a Believer is ſo far from being ſet free by Chriſt from the Law or Ten Commandments, as that he is the more oblig'd to the ſtrict Obſervation of it: Therefore, ſaith Saint *Paul*, Rom. 3. 31. *Do we then* make void *the* Law *through* Faith, *God forbid, yea, we* eſtabliſh *the* Law, Romans 7. 12. *Wherefore the* Law *is holy, and the* Commandment *holy, juſt and good.*

The Form of the old Covenant is taken away by Chriſt from a Believer, but the Matter ſtill remains, it ceaſeth to be a Law, commanding for Life to a Believer, but it ſtill requires Obedience in all manner of Converſation at a Believer's Hands, becauſe he doth live; and ſo it's a Rule to walk by as binding as ever.

Thus you may ſee, if you will but conſider, the Place where the Tables of the Law were placed; they were placed in the Ark, which Ark typed out Chriſt, as you have heard before; ſo that by *Moſes*, his placing the Tables of the Moral Law, in the Ark under the Mercy-ſeat; both which Places being Types of Chriſt, it is very clear, that the Moral Law, or Ten Commandments, are become the Law of Chriſt's Mediatory Kingdom.

CHAP.

CHAP. XIX.

I come now to ſpeak of the Table *for the* SHEW-BREAD, *placed in the* Tabernacle.

THis Table, called the Shew-Bread Table, was placed by *Moſes* in one ſide of the Tabernacle, *Exod.* 40. 22. The Uſe of this Table was to hold the Bread, called the Shew Bread; this Bread was made into little Loaves, or Cakes, and ſet upon the Table, and they were in number twelve, which was proportionable to the Number of their Tribes. The Bread was ſet in two Rows upon the Table, ſix on one ſide, and ſix on the other ſide of the Table. The Bread was ſet New on the Table every Sabbath-Day; and when the New was to be ſet on the Table, the Prieſts were to eat the Old, as you may ſee in *Lev.* 24. 5, 6, 7, 8, 9.

Now, this Bread was typical two ways, and both held out Chriſt to the People.

Firſt, It figured forth Chriſt, as one who conſtantly abideth under the Eye of God for the People, or in the behalf of Believers: For as the Shew-Bread was always to ſtand on the Table before the Lord, therefore called the Shew-Bread; ſo Jeſus Chriſt (who is called, *The Bread of Life*, *John* 6. 35.) is never off the Father's ſight, in the behalf of Believers, in whoſe humane Nature, the Father was fully ſatisfied, and in whom he profeſſeth himſelf to be well pleaſed with us, *Mat.* 3. 17. *This is my* beloved Son, *in whom I am* well pleaſed. Chriſt is always in Readineſs, to preſent his Father with the View of his Righteouſneſs, on the Altar of his Sufferings, preſenting his Father with his nailed Feet and Hands, with his pierced Sides, with his hanging

ing-down Head upon the Croſs, with his Drops of Blood in the Garden, with the pourings forth of his Soul unto Death, that ſo the ſight of theſe things might endear Believers to the Heart of God.

It may be, ſome Soul may think that he is caſt out of the ſight of God, and out of the Favour and Love of God: O! but thy Chriſt is not, and ſo long it is well enough. Remember, and recover thy ſelf with theſe Thoughts; Chriſt, thy Shew-Bread, abideth in God's Eye for ever, Chriſt is always ſtanding upon the Table of Acceptation before God for thee: ſo ſaith the Apoſtle, *Heb.* 9. 24. *Chriſt is not entred into the* holy Places *made with* Hands, *but into* Heaven *it ſelf, there to* appear *in the* Preſence *of God for us*: And therefore, ſoul! if thou haſt Union with Chriſt, thou needeſt not doubt of thy Condition; for if the Father doth accept the Head, certainly he cannot reject the Members.

Again; whereas the Shew-Bread was put into twelve Loaves, according to the Tribes of *Iſrael*, as that there was not a Loaf, more or leſs: This teacheth us, that though the Number of thoſe that ſhall lay hold on Chriſt (by real Faith) be many, yea, very many; yet they need not doubt, here is Bread enough for them all; here is a Loaf for every Tribe, a piece for every Chriſtian. O! Chriſt is an inexhauſtible Treaſure, which will not be waſted; a Fountain which cannot be drawn dry, a Loaf that can never be eaten: Although there hath been many a thouſand that have been feeding upon Chriſt's Fleſh and Blood, throughout all Generations of the World; yet our Lord writes himſelf ſtill, *Heb.* 13. 8. *Jeſus Chriſt, the ſame* yeſterday, *to* day, *and for* ever.

Again,

Again, This Shew-Bread ſignified the great Bounty and Goodneſs of God to the Iſraelites in their Wilderneſs-Condition, in that he gave them to underſtand, that he could, and would provide for them, a Table in a barren Land, where no Corn was grown, that from thence they might be led the more to admire God in his Power, Love, and Grace, manifeſted to them in that Condition, and that their Hearts might be raiſed up to a pitch of Thankfulneſs: ſo likewiſe ſhould it teach Believers, to make the ſame Uſe of God's Bounty and Goodneſs to them, in the Gift of his Son Jeſus Chriſt, that ſuch Proviſion ſhould be made for them, that the Table of his Grace and Love, ſhould be ſo deckt with the Fleſh, Blood, Merits, and Righteouſneſs of his only Son, as you have it in the Parable, Luke 14. 16, 17. *A certain* Man *made a* great Supper, *and bid* many, *and ſent his* Servant *at Supper-time, to ſay to them that were bidden, Come, for* all things *are ready.* Thus you ſee a great Supper is provided, much Proviſion made, a Table furniſhed, no want at all on God's Part, all the Want lieth on our Parts, we are not ready. O! how ſhould this cauſe Chriſtians to admire God in his wonderful Acts of Grace to their Souls; that as *John* ſpeaks, *John* 3. 16. *He ſhould ſo love the* World, *as to ſend into it his* only begotten *Son, that whoſoever ſeeth him, and* ſhall believe *in him, ſhall have* everlaſting *Life.* And with 1 *John* 3. 1. To break forth into a holy Admiration, and cry out, *O! what* manner *of* Love *is this, that we ſhould be* called *the Sons of God.*

CHAP.

CHAP. XX.

I ſhall (in the next place) ſpeak of the CANDLESTICK, *which was placed in the* Tabernacle.

IN this Tabernacle there was placed a Candleſtick, which was made of pure Gold, and the faſhion of it was thus. It parted from a foot high in the Stem into ſix Branches, three of the Branches going one way, and three of the Branches going another way; there were three Bowls made like unto three Almonds, with their Knobs and their Flowers to every Branch; but in the Stem of the Candleſtick below their parting, were four Bowls, with their Knobs and their Flowers, Exod. 27. 17. Exod. 37. 18, 19, 20.

By the Candleſtick in this place, we are to underſtand, to be meant the Church of God; which Church is made up of true Believers, which truly and ſincerely, profeſs and own Chriſt and his Worſhip, being redeemed by his Blood from all the Earth, *Rev.* 7. 14. This is the ſignification of the Candleſtick: The Truth of which, you may read in *Rev.* 1. 20. where the ſeven Churches are compared to ſeven Golden Candleſticks, which anſwereth to the Candleſtick in the Tabernacle, for that was made of pure beaten Gold, Exod. 27. 17. Now, the Church of God may be compared to a Candleſtick, ſeveral manner of ways.

Firſt, As a Candleſtick is made to mount, or hold up the Light, that all (in a time of Darkneſs) may ſee; ſo doth the Church and People of God, they hold up the Light of Truth, and the bright Shinings of the Word and Goſpel, that all

that

that are in the dark World, who ſit in the Region and ſhadow of Death, might behold the Face of God in Jeſus Chriſt, ſhining through the Saint's Gifts, Graces, and holy Converſations in upon their ſouls, *Iſa.* 2. 3. *The* Law *ſhall go forth out of* Zion, *and the* Word *of the* Lord *from* Jeruſalem. by which means, *Iſa.* 9. 2. *The People that* walked *in* Darkneſs, *have ſeen* a great Light, *and they that dwelled in the* Land *of the ſhadow of* Death, *upon them hath the* Light *ſhined.*

Though this latter Propheſy doth principally belong to Chriſt, yet it is to be applied to his Church alſo; for it's through them, Chriſt ſhineth upon the dark World: Therefore, ſaith our Saviour to his Diſciples, *Matth.* 5. 14. *Ye are the* Light *of the World*, meaning, they were the Candleſtick prepared of God, to hold up, and hold out the Light of Truth, to the dark, blind, miſerable World.

Uſe 1. This informs then, what a deal of Duty lieth upon the Church, both Miniſters, as well as others.

Firſt, For Miniſters; what care ſhould they take, and what pains ſhould they expoſe themſelves unto, in order to the keeping up, and holding forth the Light and Word of the Goſpel, to the dark Nations of the Earth: What Care did *Paul* take to fulfil his Miniſtry, and to diſcharge his Duty this way, *Acts* 20. 24. He counted not his Life dear unto himſelf, ſo that he could fulfil his Miniſtry with Joy; which Miniſtration he had received from the Lord Jeſus; and that he might be uſeful this way; you may take notice of *Paul*'s Practice, *Acts* 20. 20. *I have* kept back *nothing which was* profitable *to you, but have* ſhewed *you, and* taught *you openly, and throughout every Houſe.*

But,

But, O good God! how few ſuch Houſe-preaching Lights doth the Earth afford us in this our Age; but contrariwiſe, inſtead of Men that ſhould make it their Buſineſs with *Paul*, and the reſt of the Apoſtles, to go from Houſe to Houſe, to enlighten the dark Families of the Earth, in the Knowledge of God, and his Son Jeſus Chriſt: They rather bend their Forces, Parts, Wits, and Purſes, to darken, and put out the Light of Truth, and the Knowledge of God, in all the Families they meet withal where they go, like unto thoſe Teachers of old, ſpoken of in *Ezek.* 34. 18, 19. *Seemeth it a* ſmall thing *unto you, to have* eaten up *the good* Paſture, *but ye muſt* tread down *with your Feet the* Reſidue *of your* Paſtures; *and to have* drunk *of the* deep Waters, *but you muſt* foul *the* Reſidue *with your* Feet; *and as for* my Flock, *they* eat *that which ye have* trodden *with your* Feet, *and they* drink that *which ye have* fouled *with your* Feet. How far theſe, or ſuch as theſe are, from being of the true Candleſtick, appointed to hold up, and hold out the Light of Truth in the World, let the Reader judge.

But again, this ſhould teach all the Saints (for they are a part of the Candleſtick alſo) to endeavour, in their ſeveral Places and Callings, to promote the Glory of God in their Generations, to ſtudy Godlineſs, and which way they may be uſeful with their Gifts and Graces, amongſt their Relations and Neighbours, and in their Families, in order to the bringing in of their Souls to Jeſus Chriſt: Therefore, ſaith our Saviour, *Mat.* 5. 16. *Let your* Light *ſo ſhine before* Men, *that they, ſeeing your* good Works, *might glorify your* Father *which is in Heaven*: To this agreeth the Words of *Paul*, *Phil.* 2. 16. with chap. 15. ver. 15. He exhorts all true Chriſtians, that they would labour to hold forth the Word of Life, and that they would labour to live unbla-

unblamable in their Lives, and ſpotleſs in their Converſations, and that they would keep themſelves without Rebuke, in the midſt of a crooked and perverſe Generation, amongſt whom they were to ſhine as Lights: ſo verſe 16. The reaſon of the former Exhortation is given you, *viz.* becauſe they are to hold forth the Word of Life, even as a Candleſtick they are to hold up, or hold forth the Light of Truth.

Secondly, A Candleſtick is appointed to hold faſt, as well as to hold up the Light, that it fall not down, becauſe the fall of which, many times puts out the Light; ſo is the Church of God prepared and fitted, to ſuccour and keep up the Light of God's holy Truth in the Earth, that it might not be thrown down by the Malice of the Devil, and wicked Men, who labour Night and Day, to put it out in the World.

There be two ways, by which God fitteth the Church as a Candleſtick, to keep up the Light of Truth in the World.

The firſt, is pouring forth upon them the Gifts of the Spirit, by Vertue of which they are enabled to diſcover, detect, and find out all Errors, and whatſoever may be contrary to ſound Doctrine, as in Rev. 2. 2. *Thou* haſt tried *them, which ſay they are* Apoſtles, *and* are *not, and* haſt found *them Lyars.* Hence it is, that the Adverſaries of Truth are ſaid, not to be able to reſiſt the Wiſdom and Spirit, by which St. *Stephen* ſpake, *Acts* 6. 10. The Reaſon you may perceive lay in this; the Church, of which *Stephen* was a Member, had a very great Meaſure of the Gifts of the Spirit, which came upon them but a little before, read *Acts* 2. 1, 2, 3, 4.

Secondly, God fits his Church as a Candleſtick, to maintain and hold up the Light of his holy Truth in the World, is by pouring forth upon their Hearts the

the Grace of his ſpirit, that ſo they might be enabled to ſuffer for it.

The Saint's ſuffering for Truth, doth wonderfully tend to the confirming of Truth in the Earth, and to the making of it acceptable amongſt Men in this World; inſomuch, that in the firſt three hundred Years after Chriſt, the Churches Sufferings for the Truth occaſioned this Proverb, *That the Blood of Martyrs was the Seed of the Church.*

Hence it is, that the ſuffering Saints are called God's Witneſſes; therefore, St. *Paul* tells you, that the Truth got great Ground by his Sufferings, *Phil.* 1. 14.

Uſe 1. O then! how ſhould this teach the Lord's People to beſtir themſelves in the way of their Duty. O! remember, ye are God's Candleſtick, and appointed by God for this purpoſe, to keep up Truth in the World: O then! how ſhould this encourage the Lord's People to appear in the Defence of that glorious Light of Truth, which God hath put into your Hands, and not to ſuffer it to be trodden down with ſo much Eaſe, as it is now in the World. I do not mean, nor ſay, that the Lord's People ſhould betake themſelves to any Weapon beſides Faith, Tears, Prayers, and ſound Arguments, together with a bold ſtanding up in the viſible Practice of the Ways and Truths of God againſt all that is contrary to this Truth: Theſe be the Weapons that I mean, and this is the contending that I plead for: And as to this way of contending for the Faith, what Cauſe hath God to complain of his People, as once he did of *Iſrael* of old, *No Man is valiant for the Truth.* O! what little contending is there amongſt Saints, for the Faith that was once delivered to them: O! what ſilly heartleſs dove-like Spirits are the Lord's People ſurprized withal, who can ſit and hear

the Truths of the Goſpel rended in pieces before their Eyes, and in their hearing, and not a Word ſpoken for it, or in the defence of it; but inſtead thereof, they (out of a ſlaviſh Fear) do but too much comply with the Wicked in it.

O, Brethren! the precious Truths of *Sion* are more worth than ſo, more worth, than not to have one Word ſpoken for them. O, remember! the Church is to contend for the Faith; and know, that God will deeply charge home the Neglect of this Duty one Day, cloſe upon your Souls.

O! therefore, as you would avoid that Judgment ſpoken of in the third of the *Revelations*, *ver.* 16. I beſeech you, Brethren, to labour to give up your ſelves to a holy contending for the Faith. O! earneſtly contend for the Faith, there is great reaſon ſo to do; for the Name of God is upon the Faith; the Blood of Chriſt was ſhed for this Faith; the Blood of all the Martyrs in all Ages in the World, hath been ſhed for this Faith. O! the Faith that was once delivered to the Saints, is worth the contending for. O! that God would ſtir up your Hearts to an earneſt contending for the Faith. O! ſet a Work a praying Spirit, and a believing Spirit. O! ſet on Work; your Parts, your Pens, your Purſes, every way as you are able (if the Way be warrantable) do you contend for the Faith, which was once delivered to the Saints, *Jude* 3.

Thirdly, This Candleſtick was made of pure Gold, this was to teach the Saints what they ſhould, and ought to be, namely, pure Gold, that is very ſincere to God-ward, void of a Heart full of Guile and Hypocriſy; therefore, ſaith our Saviour, Mat. 5. 48. *Be ye therefore perfect, as your heavenly Father is perfect.*

Fourthly, This Candleſtick was made of beaten Gold, which was to ſhew (or ſet forth) the Glory, and

and the Excellency of the Church; for as Gold exceeds (for Glory and Excellency) Iron, Lead, Tin, or Braſs, ſo do the Saints all other Men and Women in the World: Therefore, ſaith the Pſalmiſt, Pſal. 16. 3. *The* Saints *are the* Excellent *of the* Earth.

Though the blind World ſee no Worth or Excellency in the Saints in this Life, yet they ſhall know (as *Solomon* once ſaid) *That the* Righteous *is* more Excellent *than his* Neighbour, *Prov.* 12. 26.

Firſt, The Righteous is more Excellent than his Neighbour for Grace.

Secondly, For their Attendance, for not gilded Creatures, but glorious Angels, are the Saint's Servants, *Heb.* 1. 14.

Thirdly, For the Saint's Food on which they live; in reſpect of which all the Dainties in the World, or which the World lives upon, are but Husks and Swine's Meat, for the Saints live upon the Blood, and Fleſh, Word, Spirit, and Promiſes of Chriſt, *John* 6. 55.

Fourthly, The Saints are more Excellent than others in Point of Inheritance; for it's not an earthly Dunghil, but an Inheritance, *which is* pure *and* undefiled, *which* fadeth *not away*, *is the* Saint's *Birthright*, 1 *Pet.* 1. 4.

Fifthly, The Saints are more Excellent than others, becauſe they only can prevail upon the Heart of God in Prayer, *Prov.* 15. 29.

Sixthly, It's ſo, becauſe it's only amongſt the Saints *God delights to dwel*, 2 *Cor.* 6. 16. *Pſal.* 132. 13, 14.

Uſe 1. O! then what excellent Converſation ſhould the Saints lead in this World; what an Engagement ſhould this put upon the Saints to

a ſtrict holy walking, that they ſhould (through Grace) be made of God's pure golden Candleſtick.

O! therefore ſoul, think with thy ſelf, when the Devil would at any time intice thee to ſin againſt God, or would draw away thy Heart at any time from the Lord, O! ſay this to thy Temptation. O! Satan, I am one that belongs to God's pure Candleſticks, how ſhould I dare to beſpot my ſelf with the leaſt of Impurities, as *Joſeph* anſwered his Miſtreſs, *Gen.* 39. 9. So do thou thy Temptation; How ſhall I do ſuch a Wickedneſs and Sin againſt God.

Again, As the Candleſtick had three Bowls and Knobs with their Flowers upon it. This was for Ornament to adorn the Candleſtick, that ſo it might the more appear in its Glory and Beauty to the Beholder; all which was to ſet forth the Glory and Beauty of the Church of God, which by the Righteouſneſs of Chriſt, and the Divine Graces of his Spirit, is made more glorious than the Gold of Ophir, read *Pſal.* 45. 13, 14. *Iſa.* 54. 11, 12. *Rev.* 12. 1. The Churche's Glory is only diſcerned by an Eye of believing, a carnal Underſtanding knows very little of this, ſaith 1 *John* 3. 1. The World knows us not, certainly were not the Glory of the Saints a hidden veiled-up Glory from the World; it's impoſſible, but the Saints would be better intreated at the World's Hands, than they are; but however thou fareſt at the World's Hands, let me adviſe thee to theſe two things.

Firſt, If the World ſhew thee, and the reſt of the Saints no Favour, yet pity them, becauſe they are held ſo much in a Condition of Darkneſs, as the Apoſtle ſpeaks in 2 Cor. 4. 4. *The God of this* World *hath blinded their* Minds, *leaſt the* Light *of the* glorious Goſpel *ſhould* ſhine *in upon them.*

Secondly,

Seeondly, Labour to comfort thy ſelf from this good Conſideration, under all the Ignomy and Reproach which the World will, or can caſt upon thee, that the time is coming, which (will not ſtay long) wherein the Lord will make thine, with the reſt of his People's Glory, to ſhine forth with more Brightneſs and Majeſty than the Sun in its full ſtrength; that although thou, with the reſt of the Saints, haſt lain (for a while) amongſt the Pots; yet the time will not be long, *But thy* Wings *ſhall be as a* Dove *covered over with* Silver, *and all thy* Feathers *of Yellow Gold*, Pſal. 68. 13.

Again, In this Candleſtick, we may obſerve theſe things.

Firſt, The parting of the Candleſtick, which was in this manner, it parted a foot high, or thereabouts, in the Stem.

Secondly, Out of which parting came ſix Branches, which ſhews us thus much; the great Candleſtick, out of which the little Candleſticks branched forth, ſignifies the *Jewiſh* National Church; this holds as intire from the foot of the Candleſtick, to the parting above in the Stem, out of which Stem came the ſix Branches; and the Branches ſignifie the *Gentile* Churches which ſucceeded or ſprung forth from the *Jewiſh* Church, Iſa. 60. 3. *The* Gentiles *ſhall come to* thy Light, *and* Kings *to the* Brightneſs *of* thy riſing. Pray obſerve the thing well; there was not ſix little Candleſticks branched beſides, and apart from the great Candleſtick, but ſix little Candleſticks branched themſelves forth of the great Candleſtick, but ſtill maintained Union with the great Candleſtick, which ſhews us theſe 2 things.

Firſt, That both Jews and Gentiles are but one People to God, (conſider the Jews as they were before they were broken off by Unbelief) and all intereſted in one Chriſt alike, all

that did believe, either *Jew* or *Gentile* ſhall all ſit down in one Kingdom of God together, *Rom.* 10. 12. *For there is* no Difference, *but the* ſame Lord *over all, is rich unto* all *that call upon him.*

Secondly, It ſhews us thus much, that the Difference between *Jew* and *Gentile* was not eſſential, but circumſtantial, not ſo much in the ſtate as in the Ordinances. Pray obſerve, the Candleſticks all hold Union in the ſtem, although they differed above in the branches: It's true, the Lord held the *Jews* and *Gentiles* under differing Adminiſtrations, but not under a divers ſtate, they and we differed in our Ordinances, but not in Eſſence or Subſtance as to a Church-ſtate, ſo much as this clearly offers it ſelf to me, from the Union between the ſtem and the Branches in the Candleſtick if it will be granted that the Candleſtick in the Tabernacle be a Figure of the Church of God, as then it was, together with theſe other Gentile Churches which ſhould ſucceed that, now conſidering the Scriptures elſewhere do ſo apply the Word *Candleſtick*; I know not, but this ſhould paſs for a fair Notion, *Rev.* 1. 20. Where it's ſaid, that the Myſtery of the ſeven golden Candleſticks are the ſeven Churches. You ſee the Candleſtick in the Tabernacle, for Eſſence and Subſtance was one and the ſame, though they differed above in the Branches; ſo then if this be a Figure of the Church of God under both Old and New Teſtament, then both the Jews then, and we Gentiles now, muſt ſtand upon one and the ſelf-ſame ſtock or Root, or elſe how doth this hold good in the ſimilitude, for after the ſame manner reaſons the Apoſtle about the Jewiſh and Gentile Churches, *Rom.* 11. 24. *For if thou wert cut out of the* Olive-Tree, *which is wild by* Nature, *and were grafted contoary* to Nature *into the good* Olive-Tree, *how much more ſhall theſe which*

which be the Natural Branches *be grafted into their own* Olive-Tree.

Methinks, then how clearly do this warrant the Practice of the Congregational Churches in giving to their Infants Membership in their Church, and consequently Baptism.

I know there are many of our dear Christian Friends (in *England*) of a differing Opinion to me in this Matter, but however read my Notion without Offence, and then give thy Thoughts about it.

Now mark, There is nothing more clear to me from the Union that the Branches hold to and with the Candlestick, but that the Jews and we Gentiles were taken into a Church-state alike: so saith St. *Paul*, Rom. 11. 16, with *Ver.* 24. *For if the* First-fruit *be holy, the* Lump *is also holy, if the* Root *be holy so are the* Branches; *and if thou wert cut out of the* Olive-Tree *which is wild by* Nature, *and wert grafted contrary to* Nature *into the* good Olive-Tree, *how much more shall these which be the* Natural Branches *be grafted into their own* Olive-Tree. From hence I shall take Leave to ask a Question or two.

First, What may we understand by the Root and the Branches laid down here by St. *Paul*.

Secondly, What may we understand by this Holiness, with which the Branches were made holy, *Ver.* 16. and what these Branches were.

First of all, By the Root and Branches must be meant either Christ, together with all those sound Believers which are grafted into him by true Faith; or else by the Root and Branches must be meant a Church-state, and all those Visible Branches which stand there by Membership: Now if we should understand it in the first Sence, then this will follow, that those that are truly grafted into Christ by Faith, may be wholly broken off; and so we

muſt run our ſelves upon Arminianiſm, do what we can: But if we muſt not take it in the former ſenſe, then we muſt take it in the latter ſenſe: (*viz.*) by the Root and Branches, a Church-ſtate; and thoſe which are taken in the viſible Member-ſhip of it, for ſuch may be broken off, or may fall away (conſider them meerly as Church-Members) and no Truth, or part of the Truth of Election impaired: Now, what were the Branches of the Root (which Root was the Jewiſh Church-ſtate) were they not the Parents and the Children? *Gen.* 17. Well then, if theſe were the Branches of the old Root, *viz.* the believing Parents and their Children, and that the Gentiles are ingrafted into, or upon the ſame Root, and are Partakers of the Fatneſs of the old Olive-tree, meaning the Priviledges of the Church.

And if the Candleſtick of the Jews holds Union with the Candleſtick of the Gentiles (under the Goſpel) in the ſame ſtem, how then can our Church-ſtate (under the Goſpel) be like the Jews under the Old Teſtament, if only we ſhould ſtand as Members in a Church-ſtate without our little ones? But again, mark what the Apoſtle ſaith, Rom. 11. 16. *For if the* firſt Fruits *be holy, the* Lump *is alſo holy: If the* Root *be holy, ſo are the* Branches; ſo that the ſecond Queſtion will be this; What may we underſtand by Holineſs here? or in what ſenſe ſhall we take it? Either it muſt be a Holineſs conſiſting of the divine Graces of the Spirit, or elſe it muſt be a Holineſs ariſing from a Church-ſtate; and in this ſenſe were the Jews called a holy Nation, and a peculiar People, which aroſe from their being ſet apart by God to holy Uſes and Purpoſes to God himſelf; or if you will take it in St. *Paul's* Terms, 1 *Cor.* 7. 14. A Holineſs in oppoſition to Uncleanneſs, which Uncleanneſs is elſewhere prov'd, to conſiſt of not being of a profeſſed Church-ſtate to God; *Iſa.* 52. 1. with *Acts*

10.

10. 14. For it could not be a Holineſs with which the whole Body of *Iſrael* were made holy; that conſiſts of the divine Qualifications of the ſpirit of Grace: I think, but few are of that Opinion, that the whole Body of *Iſrael* were in ſuch a ſenſe holy: then it muſt be a Holineſs ariſing from a Church-ſtate; as if he had ſaid, *If the firſt* Fruit *be* holy; that is, if *Abraham* with his *Iſaac* and *Iſhmael*, together with the reſt of his Family, who were firſt (with all their ſucceeding little ones) taken into a Church-ſtate, and ſo became the firſt Fruits of ſuch a Work to God, *The* Lump *is* holy, that is, then the whole Body of that People is holy, with reference to a Church-ſtate, they need not call it in queſtion. But if they keep cloſe to God, certainly God accounts the Iſſue of *Abraham*, for many Generations after, as much in a holy ſtate (as to a Church-ſtate, and as much a Church to himſelf, both they, and their little ones, as ever he accounted it in the firſt Fruits of it, meaning in *Abraham*'s time; *The Lump, ſaith* Paul, *is alſo holy*. Then he concludes, that if the firſt Fruits were holy, which were the Parent and Child, *And if the Lump be holy*, that is, if God to this day, has accounted the whole Body of the Jews ever ſince in the ſame Church-ſtate, which admitted of the Parent and Child, then are the Branches holy; *viz.* The Gentile Churches which were ingrafted in on the ſame ſtock; then the Child, as well as the Parent, being ſet upon this ſtock as formerly, are likewiſe holy ſtill: ſo that from what hath been ſpoken, doth (to me) clearly warrant the Congregational People, the giving of their Children Member-ſhip amongſt them, and conſequently Baptiſm. Let not any miſtake me, I did not this to retrieve any part of the old Contention, or to beget any new Quarrel between us, and thoſe Chriſtians which diſſent from us in this thing; but as I conceived Things lay ſo in

my

my way, that I muſt have leap't quite over a clear Truth, if I had left it, and ſo paſſed by.

Object. But ſome may ſay, upon the ſame account, will a National Church be proved to be lawful, even the ſame way that the Member-ſhip of Infants will come in?

I anſwer firſt, I know no abſolute Neceſſity lying upon the thing, ſo as that we muſt not diſpute for, or practice the one, but the other muſt come in; you ſee in the Practice of the Congregational Churches, both here, and in *New-England*, that the Connexion is not forcible, but that we may give our Children Member-ſhip and Baptiſm amongſt us, and yet be far enough from building our Churches upon a National Bottom.

But ſecondly, And that which will lead me to the other Conſideration in the Candleſtick, which is this: The Candleſtick you know had one Stem, out of which came ſix Branches. The Stem of the Candleſtick ſignifies the *Jewiſh* Church, and the little Candleſticks which came out of that, ſignifies the *Gentile* Churches under the Goſpel: The Stem of the Candleſtick was but one individual, ſhewing that the Church of the *Jews* was to be National: But the Branches above in the Candleſtick, were ſeveral in number, ſignifying that the Churches under the Goſpel-day, ſhould be no more National, but Congregational. To this agreeth the two Propheſies of *Zechariah* and *John*, who writing both about one and the ſelf-ſame thing, *viz.* about the two Witneſſes, *Zach.* 3. 3. with *Rev.* 11. 3, 4. Only *Zachariah* ſays, That at that time, when he writ about the two Witneſſes belonging to the *Jewiſh* Church, he ſaw but one Candleſtick, *Zach.* 3. 2. Becauſe then the Church was National; but when *John* writ of the Witneſſes in the Gentile or Goſpel-Church, he ſaw two Candleſticks, or ſeveral Candleſticks,

ſticks, *Rev.* 11. 4. Becauſe now the Churches of Chriſt were no more to be National, but Congregational, or many Churches in one Nation.

There is one thing more to be ſpoken to, about the Candleſtick, and I have done with it. You may obſerve in reading, *Exod.* 37. 18, 19, 20, 21. This plain Difference about the Candleſticks, which is, that the main Candleſtick had four Bowls, with his Knobs and his Flowers belonging to it; but the leſſer Candleſticks which branched themſelves forth of the great Candleſtick, had but three Bowls, with their Knobs and their Flowers. Now you muſt obſerve (as hath been already ſaid) that the Bowls, Knobs, and Flowers added to the Candleſtick, was to ſet forth the Glory of it: Then where moſt of Bowls, Knobs, and Flowers were, there was the greateſt Glory: But now, the moſt of theſe things were about the great Candleſtick, which ſhews us thus much, that although the *Jewiſh* Church, did at firſt fall ſhort of the *Gentile* Churches in Glory and Brightneſs; yet the time ſhall come, that the Glory of the *Jewiſh* Church ſhall far excell all the *Gentile* Churches in the World, *Iſa.* 54. 11, 12. *O! thou* afflicted, *and toſſed with* Tempeſt, *and not* comforted, *behold, I will* lay *thy* Stones *with fair* Colours, *and lay thy* Foundation *with* Saphires; *I will make thy* Windows *of* Aggats, *thy* Gates *of* Carbuncles, *and all thy* Borders *of* pleaſant Stones. This is a Propheſy which relates to the latter-day Glory of the Church of the *Jews*, when they ſhall be brought into Jeſus Chriſt.

CHAP.

CHAP. XXI.

I now come to ſpeak of the ſeven LAMPS, *which with the* Candleſtick) *were placed in the* Tabernacle.

THere was likewiſe ſeven Lamps made of pure Gold, Exod. 37. 23. which Lamps were to be lighted, and always to be kept burning before the Lord, Exod. 40. 25. In which there are theſe things to be conſidered, or it may put us in mind of theſe things.

Firſt, The Veſſel it ſelf.

Secondly, The Oil in the Veſſel, or Lamp.

Thirdly, The Light it gave out to the Beholders.

Firſt, By the Lamp, or Veſſel it ſelf, it may put us in mind of this great Mercy, which by Grace, Believers hath received at God's Hands, and that is a ſanctified Heart, into which God pours forth the holy Oil of his Spirit in the ſeveral Graces of it; by which means the Heart is changed, purged, renewed, and made fit for God. Now, in this ſenſe every Believer's Heart may be ſaid to be a Lamp; therefore, ſaith the Lord, in the Propheſy of Jeremiah 31. 33. *I will put* my Law *in their* Hearts, *and write it in* their inward parts: So Ezek. 36. 26. *A* new Heart *will I give* you, *and a* new Spirit *will I put within* you, *and I will take* away *the* ſtony Heart *out of* your Fleſh, *and I will give* you *an* Heart *of* Fleſh.

O! how excellent is that Heart which is dedicated to the uſe and ſervice of God, that Lamp which was ſet apart for the ſervice of the Tabernacle

was

was worth a hundred Lamps elſewhere, becauſe the uſe and ſervice unto which it was dedicated, was both holy and honourable: O! ſo is a Heart ſet apart for the Lord, it's both holy and honourable, it's worth a hundred of other Hearts in God's Account, Prov. 10. 20. *The Heart of a wicked Man is little worth.* Let Men be never ſo noble, great, learned, or wiſe in the World's Eyes, yet if their Hearts are not Veſſels or Lamps, dedicated to God for the uſe of Altar-worſhip, you may aſſure your ſelves, that God values them no more, than you value ſo many heaps of Dung; the beſt ſervice which comes from ſuch unſanctified Veſſels or Hearts, is abominable to God, Prov. 15. 8, 9. *It's a ſanctified Heart which God calls for in Worſhip*, Prov. 23. 26. *My Son* (ſaith God) *give me thy Heart.* By Son, here we are to underſtand a Soul, whoſe Heart is renewed by the Graces of the holy Ghoſt, *John* 1. 12. Theſe are the Lamps which God loves ſhould be always flaming and burning before the Eyes of his Glory, as its ſpoken of the Lamps in the Tabernacle, burning and flaming with Love and Affection to God, with Zeal for him, with the Flame of fervent Prayer before him; therefore it is ſaid, Prov. 15. 8. *The Prayers of the Upright are his Delight.*

Uſe 1. O! therefore, how ſhould this teach the Lord's People to look to their Hearts, that nothing but the true Oil of the ſpirit of Grace be found in it, you know the Exhortation in Jer. 4. 14. *O Jeruſalem! waſh thine Heart from Wickedneſs, how long ſhall vain Thoughts lodg within thee, for it's the pure in Heart ſhall ſee God, Mat.* 5. 8. Therefore, when Temptation, Sin, or Luſt offers it ſelf to thy Soul for Entertainment; O! baniſh it upon this very account, O! ſay to Sin, my Heart is become a dedicated Veſſel

or

of Lamp to God, ſet apart for Altar-worſhip and Work, prepared for better Matter than Sin is; O! therefore Sin and Corruption depart, and get you hence, here is no Entertainment for you, or for ſuch filthy Matter as you are, ſaith David, *Pſal.* 45. 1. *My Heart is inditing a good Matter.* Say to thy Temptations, *My Heart is inditing a good Matter*, or better Matter than Sin, Luſt, or the World amounts to; it's Heaven and heavenly Things, my Heart is now upon, it's God, Chriſt, and Glory to come, which my Heart is taken withal. O! therefore, Sin, Satan, World, and Temptation, depart, depart, here is no Entertainment for you for ever; I have found better Food to live upon, and better Objects to look unto, than you are; therefore, farewel for ever.

Secondly, By the Lamps, or Veſſels, in the Tabernacle, which did hold the Oil, which was to give out the Light in the Tabernacle: I underſtand by them, the Miniſters, or gifted Men in the Church, who are principally imployed to hold out the Light of God's holy Will to the Church, for the Benefit and Comfort of it: This you may ſee more plainly ſet out unto you in Zachariah's *Propheſy*, Zach. 4. 2, 3. *I looked, and behold a* Candleſtick *of pure* Gold *with a* Bowl *upon the top of it, and his ſeven* Lamps *thereon, and his ſeven* Pipes *to the ſeven* Lamps, *which were upon the top thereof, and* Olive-trees *by it, one on the* right hand, *and the other on the* left ſide *of the* Bowl.

Here you ſee the Prophet puts a clear difference between the Candleſtick and the ſeven Lamps; the Candleſtick and the Lamps are not one and the ſame thing: Now by the Candleſtick (as has been ſhewed already) is meant the Church of God, and by the ſeven Lamps on the Candleſtick, muſt be meant the Miniſters and gifted Men in the Church, which are gifted by the ſpirit of God for the accompliſhing of the

the Worſhip and Service of the Goſpel-Tabernacle, both as to Doctrine and Diſcipline, for as the two Olive Trees, *Zach.* 4. 11, 12. ſtanding on each ſide of the Lamps, did convey their Oil through the ſeven Pipes into the ſeven Lamps, to continue their Burning always in the Candleſtick, ſo do Jeſus Chriſt by his Spirit (for Chriſt is called the Tree of Life, and the Apple-Tree, and the Tree in the midſt of the Paradice of God) conſtantly conveying the ſap and oil of Light and Truth into his Lamps (the Miniſters) through the Pipes of the Scriptures, or the Writings of the Prophets and Apoſtles, for the Information of the Candleſticks his Churches: Therefore ſaith St. *Paul* to *Timothy*, 1 Tim. 4. 13, with 15. *Until I come give Attendance to Reading, Exhortation and Doctrine, meditate on* theſe Things, *give thy ſelf* wholly *to them, that thy* Profiting *may appear* to all.

Now if you compare *Zach.* 4. 2. with *Rev.* 1. 20. it will the more appear that the ſeven Lamps do intend the Miniſters of the Church, and ſuch as are gifted for Church-work, they are called there the ſeven Stars of the ſeven golden Candleſticks, that as Stars are fixed in the Firmament for the Help of Mankind (in the Abſence of the Sun) againſt temporal Darkneſs, ſo are the Miniſters ſet in the Firmament of the Church to help Men in the Abſence of Chriſt the Sun of Righteouſneſs againſt ſpiritual Darkneſs: Therefore ſaith the Apoſtle, 2 *Cor.* 5. 20. *We are Embaſſadors in Chriſt's ſtead*, that is, we as the leſſer Lights are left with you inſtead of Chriſt the great Light, who is the Sun of Righteouſneſs, ſo *Eph.* 4. 10, 11, 12, 13. *He gave ſome* Apoſtles, *ſome* Prophets, *ſome* Evangeliſts, *and ſome* Paſtors *and* Teachers, *for the* Perfecting *the Saints, for the* Work *of the* Miniſtry, *for the* Edifying *of the* Body *of* Chriſt, *until we all come to the* Unity *of the* Faith

and

and of the Knowledge of the Son of God, unto a perfect Man, unto the Meaſure of the ſtature of the fulneſs of Chriſt.

Laſtly, They are ſaid to be ſeven Lamps; this number Seven was given them, or the reaſon why the Lamps were ſeven in number, it's with reſpect to the Plentifulneſs of the Gifts of the Spirit, which the Lord Jeſus doth pour out into his Church thro' theſe Lamps; for the Word, or Number Seven was a Note of Perfectneſs amongſt the *Hebrews*, which they called a perfect Number; ſo that by the ſeven Lamps, we underſtand ſuch a plentiful Meaſure of the Spirit, and through ſupply of Gifts, as that there ſhall not be any want of it in the Church upon any occaſion whatſoever, either to enlighten, guide, comfort, and ſtrengthen it unto its Journey's end; therefore, you have it, Iſa. 27. 2, 3. *A Vineyard of Red Wine, I the Lord do keep it, and water it every moment.*

Uſe 2. O then! how doth this call upon the Miniſters of Chriſt to be vigilant, taking all Opportunities to hold forth their Lamp-lights of Truth to the Candleſtick, the Church; Miniſters are Lamps, and they were ſet apart by God for the Benefit of his People, to enlighten and comfort them in needful times; you know the Charge which is given Miniſters, in Iſa. 40. 1. *Comfort ye, comfort ye* my People, (ſaith the Lord) *ſpeak ye* comfortably *to Jeruſalem*; how careful was St. *Paul* of his Duty herein, what Opportunities did he take on all Hands, to guide the Church, and enlighten the Church with his Lamp-light of Knowledge, *Acts* 20. 24. Who accounted not his Life dear to himſelf, ſo that he could but finiſh his Miniſtry with Joy.

O! what a dreadful thing it is for one of theſe Lamps to wax out, or withdraw its Shinings, when

when the Church of God lieth ready to periſh for his not diſcharging his Duty to them, for Men to prove faint, careleſs, and negligent in the Diſcharge of Duty in and to the Church, which God calls his Candleſtick; St. *Paul* calls this a being guilty of the Blood of Souls, *Acts* 20. 26. You may likewie ſee what God doth account of this Thing. Read *Ezek.* 3. 20.

Uſe 3. How ſhould this humble Miniſters of the Goſpel, what a Blow would this Conſideration give the old *Adam* within them, and pluck down the Pride and Confidence of all proud Miniſters, who may ſwell high with the Conceit of their Gifts and Parts, and ſo come to think high of themſelves, beyond what they ſhould or ought to think, forgetting that at beſt they are but bare empty Lamps in themſelves, who can do nothing, nor ſay any thing, or of any Uſe to the Church of God without divine Aſſiſtance; you know a Lamp without Oil in it is of little Uſe in a Houſe or Family, the Houſe may be full of Darkneſs for all that, if the Lamp be without Oil in it: O ſo are Miniſters of as little Uſe without the Oil of God's aſſiſting Preſence goes along with their Labours, they can do little good to any Soul in point of Converſion or Comfort, Gifts and Parts, and flouriſhed Notions, will do little in Order to the Raiſing of a dead Soul to Life, or to the Comforting of a dejected Soul in the Hour of Temptation.

It was once the Saying of *Melanchthon*, about a Sermon once preached by him to a Country People, who promiſed himſelf (upon the well preaching of it) a great Harveſt of Converts, but upon his next Coming that way and finding the little Effect of it, crys out, old *Adam* was too hard for young *Melanchthon*.

Alas! Brethren, the greateſt *Ariſtotle* or Learned Philoſopher in the World can do nothing here without God's quickning, comforting Spirit be with them,

 ſaith

ſaith St. *Paul*, *Our ſufficiency is not of our ſelves, but of God*; yet St. *Paul* had great Parts and Abilities, but he looks not upon theſe Things, but upon God for Succeſs.

If God did not pour Oil into him, and thereby fitted him for his Work as a Miniſter of the Goſpel, he knew he ſhould remain but a dark Lamp without the leaſt Uſe to any Man or Woman; therefore how ſhould this make ſuch Men think low and mean of themſelves, and be humble both before God and Man.

Uſe 3. This ſerves to inform Chriſtians about their Duty in this Caſe.

Firſt, To keep cloſe to their Miniſters and Paſtors for ſpiritual Light and Knowledge, and not to ſlight them ſo and turn the Back upon them as ſome have done. I do not intend thoſe, who under the Notion of Miniſters of the Goſpel, can cunningly undermine the Goſpel; neither do I mean ſuch as can wind and turn with every Turn of State; but I mean thoſe Miniſters, who have given Evidence of the Uprightneſs of their Hearts and Sincerity of Soul to God (as *Joſhua* and *Caleb* did in backſliding Times) to be Men of other Spirits then to run back again with the ſtream of the Times or the Cry of the Multitude, to the old *Ægyptian* Darkneſs from whence they were delivered; I ſay, to ſlight theſe Miniſters, is to ſlight thoſe burning Lamps of Light and Truth, which God in Mercy hath left among his People for Direction through their Wilderneſs to their ſpiritual *Canaan*.

We have had ſufficient Experience of this great Evil of late Years, into how many Evils and Miſchiefs, and fearful Apoſtaſies have Thouſands of Profeſſors run themſelves upon, leaving their ſound Miniſters and Paſtors: O what horrid Darkneſs hath over-

over-ſpread the Minds of ſome Profeſſors, that would dare to profeſs an open Separation from their Paſtors and ſound teaching Miniſters, which were the Lamps of Light and Comfort, which God in Mercy held out to them.

O therefore, Chriſtians, have a Care you do not ſlight and deſpiſe theſe Heavenly Lamps, ſaith St. *Paul* to *Timothy*, *Let* no Man *deſpiſe* thee: You know the Exhortation in *Mal.* 2. 7. *Thou ſhalt* ſeek *the Law at his Mouth* (the Reaſon is given you in theſe Words) *for the* Prieſt's Lips *ſhall preſerve* Knowledge.

Secondly, Let this teach Chriſtians to love the Miniſters of Jeſus Chriſt; O keep this upon your Heart daily, that the Miniſters of Chriſt are the Lamp-Lights to enlighten your Souls in the Time of Darkneſs, our Saviour calls them the Lights of the World, *Mat.* 5. 14. *Ye are the Light of the World*, that is, ſuch as are appointed to guide the Feet of the Saints into the Way of Peace: The Apoſtle ſays, that the Miniſters of Chriſt are ſuch as watch for your Souls, and muſt give an Account for them to God in the laſt Day. Read *Heb.* 13. 17.

O my Brethren, your Miniſters are more to you, and can do more for you than the Eyes of your Bodies; and how choice are you of that Member, your Eyes you account your Jewels, when that's gone you account the Mercy next to Life is gone: But truly, great Mercies and greater Jewels are Miniſters (if good and ſound) to the People of God, whether they know it or not, the *Galatian* Church were well acquainted with the Worth of their Teachers and Miniſters of Chriſt, there was once a Time when they valued them beyond their bodily Eyes; *Gal.* 4. 15. *For I bear you Record* (ſaith Saint *Paul*) *that if it had been poſſible, you would have plucked out your own Eyes, and have given them to me.* Certainly, if you loſe them, you will loſe the

beſt of your Eyes: O therefore, bleſs God heartily, who hath yet continued his Lamp Lights amongſt you, which yet maintain their burning and ſhining Lights in the midſt of you, though it be wholly dark over *Ægypt*, yet you have your Lamps burning in *Goſhen*. O pray hard for them, O let Heaven ring with your Cries about your Miniſters. O put on for them as you would for your Treaſure, your All, that God may yet ſtay them in the midſt of you.

CHAP. XXII.

A ſecond Thing that I take Notice of about the LAMP, *is the Oil which was in it.*

I Shall ſpeak the leſs of this, becauſe I have been handling the Matter (in ſome meaſure before, but for Order ſake I ſhall give you a Touch here.

You know as hath been already obſerved, that a bare Lamp without Oil will not produce any Light at all to any Family or Houſe in the World, therefore here is Oil poured forth into the Lamp, and ſo it becomes a burning Light before the Lord always.

Now you may eaſily conceive what this Oil did ſignifie, if you will but conſider from whence it comes. Read *Zachariah*'s Propheſie, *Chap.* 4. 2, 3, with *Ver.* 12. There you have the two Olive-Trees ſtanding on the two ſides of the Pipes (which Pipes reached forth cloſe to the Lamps) emptying themſelves thro' the ſeven Pipes into the Lamps.

Now

Now by the two Olive-Trees (though ſome may conjecture or think by them is meant the Scriptures of the Old and New Teſtament) I underſtand to be meant Jeſus Chriſt.

Now that it cannot be the two Teſtaments of the Scripture, which we muſt take for the two Olive-Trees, which poured their Oil into the Lamps.

Firſt, Becauſe the Scriptures of themſelves are not capable of giving out the leaſt Drop of Moiſture to any, therefore St. *Paul* calls them, *A Dead Letter*; meaning without the ſpirit.

Secondly, It cannot be ſo, becauſe when *Zachariah* wrote this Myſtery, there was but one Teſtament written, for the New was not then given out; therefore, I ſay, it muſt be applied to Chriſt, Chriſt was both theſe Olive-Trees, both to the Jewiſh Church then, and to the Gentile Churches ever ſince; I mean ſuch of them as are Chriſt's Churches indeed.

Now let Jeſus Chriſt be conſidered in his Two-fold Nature, as God-Man; and ſo he will agree for Number to the Olive-Trees.

Now it's upon this Account, that Chriſt is ſuch a dropping Fulneſs to the Church: Chriſt being thus conſidered in his two Natures, make him up to be the dropping Olive-Tree to the Lamps of the Church.

For firſt, He muſt be God equal to the Father, that he might be capable to receive theſe Communications from God, which are neceſſary for the Candleſtick his Church.

Secondly, He muſt be Man as well as God, that he might be capable to apply theſe (received Communications from God) to the Church, or theſe that ſhall be the Lamps: Therefore is Chriſt called the *Emmanuel*, or the God with us, *Iſa.* 7. 14. and in 1 *Tim.* 2.5. He is ſaid to be the middle Perſon between God and us, therefore is Chriſt reported in Scripture to be the Treaſury, and

Store-houſe of Wiſdom and Knowledge, *Col.* 2. 3. And *One in* whom *the Fulneſs* of the *Godhead dwelt bodily*; Col. 2. 9. *And that it pleaſed the* Father, *that in* Him *ſhould* all Fulneſs *dwell*; but that of *John* is full to this purpoſe, *John* 1. 14. with 16. *The* Word *was made* Fleſh *and* dwelt *amongſt us, and we beheld* his Glory, *as of the* only begotten *of the* Father, *full* of Grace *and* Truth. So *Ver.* 16. *And of* his Fulneſs *have we all received, and* Grace *for* Grace.

Thus you ſee, Chriſt is the Olive-Tree that firſt doth receive from the Father, and then drops his ſpiritual Fatneſs down again to his Lamps, the Miniſters of the Goſpel, for the good of all the Church, which is called the Candleſtick; ſo that by the Oyl is meant the rich Gifts of the Spirit, which Chriſt gives out to his Lamps the Miniſters, whereby they are enabled to counſel and inſtruct the ignorant, to comfort the doubting, and ſtrengthen the feeble-minded, to ſupport the weak, to feed the hungry, and correct the obſtinate, and warn the unruly, as the Apoſtle ſpeaks in 1 *Theſ.* 5. 14.

Uſe 1. Then this ſhould teach Chriſtians to admire the Lord, who hath not with-held the beſt of Supplies from his poor People. O what greater Love can there be thought on then this, who cannot be ſwallowed up in the Meditations of what God hath done for his Church, touching the daily Benefits he drops down upon his People. O when we do conſider the rich Droppings of the Spirit of God through Chriſt, which do daily come down on the Churches Lamps, for the common Good of the whole Body; how can we chooſe but cry out with the *Pſalmiſt*, Pſalm 8. 4. *Lord, what is* Man *that thou art* mindful *of him, and the* Son of Man *that thou viſiteſt him,*

O how largely hath God abounded this Way of late Years towards his People, what a wonderful Deal of Oyl hath he poured into his Churches Lamps in this our Day; whatever Age could ſay the like as we can ſay, ſetting aſide the Apoſtle's Age. O how hath the Fountain of Light and Truth been broken up of late in the midſt of us, how have the little Ones in *Sion*, been made to underſtand Doctrine; what a High-way hath there been ſet open in the Things of God in our Day, as that the Way-faring Men, though Fools have been kept from Erring therein. O that the Lord's People would admire the Love and Grace of God, and that they would cry out with the Apoſtle, *O the* Heigth, *the* Depth, *the* Length, *and the* Breadth *of the* Love of God *which paſſeth Knowledge, how* unſearchable *are his* Judgments, *and his Ways paſt finding out.*

Uſe 2. It informs us what rich Food the People of God has given 'em in the World beſide; when I think upon the Pourings out of the Spirit of God, in the Gifts and Graces of it to the Churches of Chriſt: I do not ſo much wonder at the Saying of the wiſe Man, who tells us, that *That little which the Righteous hath, is better than the* large Revenues *of the* Wicked. *Pſal.* 36. 16. Now only becauſe the Wicked have not their Portion upon a Divine Account, or with ſuch a Bleſſing as the Godly have, but becauſe all that the Wicked do enjoy of this World, were it ten Times more than it is, yet it is nothing compared with the leaſt Dram of the Grace of the Spirit in the Heart of a Believer. O the honey ſweet Manſions which Believers feed upon. O the rare Comforts they experience both by Day and Night, ſaith *Paul*, 1 Cor. 2. 9, 10. Eye *hath not ſeen, nor* Ear *heard, nor can it enter into the* Heart *of* Man *to conceive the Things which God hath prepared for thoſe*

pared for thoſe *that* love *him, which things* God revealed *to his, by his* Spirit.

Well, one Word of the Lamps more, and I have done ſpeaking about them; and that is, It is ſaid, that theſe Lamps were always burning before the Lord, in which we may take notice of theſe two things.

1. They were always burning.
2. That they were to burn before the Lord.

As to the firſt Conſideration, I underſtand it to be meant of the aſſured Continuance of the Gifts and Graces of the Spirit, for the Benefit of the Elect of God in ſeveral Ages of the World, that as the Lamps were never to go out in the Tabernacle, ſo the Lord will never be wanting with the Gifts of his Spirit upon his Miniſters throughout all Ages, that he might, by, and through them, keep up the Light and Truth of his holy Will in the World, in deſpight of all Oppoſition whatſoever: Read *Pſal.* 132. 15, 16, 17. *I will* abundantly *bleſs their* Proviſion, *I will* ſatisfy *their* Poor *with* Bread, *I will* cloath *her* Prieſts *with* Salvation, *and their* Saints *ſhall ſhout for* Joy: *There will I make the* Horn *of* David *to* bud, *I have* ordained *a* Lamp *for mine* Anointed. This is the Promiſe of God to the Candleſtick, his Church, throughout all Ages in the World, giving them to underſtand, that let Men and Devils do what they can, yet certainly God will always keep up the Lamp-light of Truth to the end of the World. You ſee the Lamp was always to burn in the Tabernacle, ſo as certainly the Light of Truth ſhall, and muſt always burn in the World. Hence you have it in the Pſalms, *Pſalm* 132, 14. where God is ſpeaking of the Candleſtick, his Church, ſaith in theſe Words, *This is my* Reſt *for ever, here will I* dwell, *for I have* deſired *it for my* Habitation.

Uſe

Uſe 1. This informs us then of the great Folly and Madneſs of the Children of this World, who labour Night and Day, to extinguiſh and put out theſe Lamp-lights of Goſpel-truth, which God hath ſet up in his Church. Alas! Men do but ſtrive againſt the Stream in the thing: you ſee how ſucceſsful Men have been in their Attempts this way, even from the beginning: How did *Pharaoh* King of *Egypt*, ſtrive to root out the Lamp-lights in his Day? So how did King *Jeroboam* lay out himſelf this way in his Day, by ſetting up the Calves, by throwing out the good Miniſters of the Lord, and in putting into their rooms, Prieſts made of the loweſt and baſeſt of the People? 1 *Kings* 11. 31. So in Chriſt's time, what ado did King *Herod* make to find out the Lamp of Lamps, *viz.* our Lord Jeſus Chriſt, that he might quite rid the World of his Light, *Mat.* 2. ſo in the Apoſtle's Days, how did the Jews labour to fill the World with Uproars againſt them, that their Lamp-light of Truth might be wholly put out of the Earth? So the heathen Emperors, in the firſt three hundred Years after the Apoſtles, what bloody Attempts did they (in their Times) make againſt the Lamps, and ſo all along ever ſince their time, for this fifteen hundred Years? What horrid cruel deſperate Attempts have the Anti-chriſtian Party in the World, made againſt theſe Lamp-lights of Goſpel-truth, which Chriſt, by his Apoſtles, hath left for the good of his Church, witneſs the ſlaughtering of the *Waldenſes*, *Albingenſes*, beſide the many Murthers done upon the Chriſtians in *Germany*, whoſe Caſe (without doubt) God is now a pleading. You may call to mind, the cruel Murthers in *France* and *Ireland*; As alſo the many Cruelties which hath paſt upon the Lord's People in *England*, in, and ſome times ſince Queen *MARIES* Time: What Endeavours, what Plots, what ſecret Treache-

Treacheries has there been a-foot to get theſe divine Lights, which God (in Mercy) hath cauſed to ſhine in the midſt of us. But alas! alas! let me tell ſuch Men, that all their Labour is but loſt Labour: Men do but kick againſt the Pricks, and throw back their Heels againſt ſharp Stakes, that perſiſt in a Work of this Nature.

O, you Perſecutors of Truth! and ſuch as think to extinguiſh the Lamps of God's Truth, to you I ſpeak, even to you of every Nation in the World. O, Sirs! lay down your Weapons of Contention, puſh at the Pikes no longer, for you will certainly periſh in the end; know you, that do what you can, God will keep alive his Lamp-lights of Truth in the World in deſpight of you all: Certainly, you do but ſet the Briars and Thorns in Battle-array, againſt the everlaſting Burnings, in riſing up to reſiſt the Work of God in the Earth: God will have his Work to go on: O! therefore, ſtand not in his way, God will make way for it, though it be through your Heart's Blood, *Pſal.* 45. 4, 5, 6. *Pſal.* 36. 9. O! therefore be wiſe ye Judges of the Earth, and be ye inſtructed ye great Ones, ſerve the Lord with fear, and come before him with trembling: kiſs the Son leſt he be angry, and ye periſh in the mid-way, when his Wrath is kindled but a little: Therefore, if you love your ſelves, hearken to the Advice of that learned Doctor, Acts 5. 34. with 38, 39. *Then ſtood there up one in the Council, a Phariſee named* Gamaliel, *a Doctor of the Law* (who ſaid) *And now I ſay unto you, Refrain your ſelves from theſe Men, and let them alone; for if this Counſil, or this Work be of Men, it will come to naught; but if it be of God, ye cannot overthrow it, leſt happily ye be found even to fight againſt God.*

Laſtly, To have done with this Type; it is to be noted, that the Lamps were to burn before the Lord, or in his ſight, which ſignifies God's watchful Eye over

over the Lamps, that ſo nothing might hinder, or obſtruct the burning of them: You may fully ſee the Care of God ſet out to you in this thing, Iſa. 27. 2, 3. *In that* Day (*ſaith* God, *ſpeaking of his* Church) *ſing ye unto her, a* Vineyard *of* red Wine, *I the Lord doth keep it, I will water it* every Moment, *leſt any hurt it, I will keep it* Night *and* Day.

Uſe 4. This ſhould inform us then, what a dangerous thing it is for Men to endeavour to corrupt the pure Worſhip of God, by mixing any thing of their humane Inventions, with God's divine Inſtitutions: Certainly there cannot be any thing added to the Doctrine, of Worſhip of God, but God will readily eſpy it; for the Lamps were to burn before the Lord, where the Eyes of his Glory ſhould be fixed upon them let it be in the moſt ſecret Chambers Men can deviſe, yet God will find it out, *Ezek.* 8. 12. You may ſee how dearly the two Sons of *Aaron* paid for ſo bold an Adventure, *Levit.* 10. 1, 2. Truly Men cannot eaſily provoke God in any thing more, than by endeavouring to eclipſe the ſhining of his Lamp-lights of Goſpel-truth in the World; for Truth may be as much eclipſed by corrupting of it, as any other way. But, good Lord! what little Conſcience doth Men make of this crying Sin at this day. Alas! how do the Learned of the Earth labour by their Wits and Parts, to adulterate the Worſhip of God, and the pure Oil of Truth in this our Age; ſo that the great Evil is come upon the Earth now, which fell upon *Iſrael* of old, Ezek. 34. 18. *They eat the* good Paſture, *and tread down the* Reſidue *with their* Feet, *they drink up the* beſt Water, *and foul the* Reſidue *with their* Feet. But truly, though Men may joyn hand in hand in this thing, yet they ſhall not go unpuniſhed.

Uſe

Uſe 5. What an Engagement ſhould the Thoughts of this Doctrine, of the Lamps burning always before the Lord, put upon the Hearts of all Miniſters of the Goſpel to look to it, that their Doctrine be ſound, and that which will hold Weight before the Lord; if Miniſters Doctrine do at any time carry more of their own Water in it then God's Wine certainly God will diſcover it: The Miniſters are God's Lamps appointed for the Tabernacle, and they are to burn before the Lord; *i. e.* they never act but God's Eye is on what they do and preach in his Worſhip, to obſerve what comes from them, his Eye is upon them in the ſtudying of their Matter, while in the compoſing of it, and his Eye is upon them in the Pulpit, while they are preaching of it: If there be Iron and Tin mixed with God's Gold and Silver, ſurely the pure Eyes of God's Glory will try it, of what ſort it is: Therefore ſaith *Paul* in 1 *Cor.* 3. 12, 13, 14, 15. *If any Man build on* this Foundation, Gold, Silver, Precious Stones, Hay, Wood or Stubble, *every Man's* Work *ſhall be made manifeſt, for the* Day *ſhall* declare *it, becauſe it ſhall* be revealed *by* Fire, *and the* Fire *ſhall try* every Man's *Work of what ſort it is, if any Man's Work* abide *which he hath* built *thereon, he ſhall* receive a Reward; *but if* any Man's *Work ſhall be burnt, he ſhall receive* Loſs, *yet he himſelf ſhall be ſaved, yet ſo as by Fire.*

O if Men were well acquainted with the ſtrict Eye that God exerciſeth always over his Burning Lamps the Miniſters, with reſpect to their Doctrine, ſurely Men would be more careful than they are, both in their ſtudying and preaching of them, and would tremble to bring forth ſuch ſad ſtuff for Doctrine as ſome do amongſt us: *Paul* tells you of a Doctrine of Devils, 1 *Tim.* 4. 1. And ſays, that ſome Men which give Heed to ſeducing Spirits may be given unto:

unto: Therefore if Men would be protected from being delivered up to the Doctrine of ſeducing Spirits, let Men labour faithfully to bring forth the Doctrine of God. Hence it is that *Paul* hath in it in 1 *Tim.* 4. 16. *Take heed unto* thy ſelf, *and to the* Doctrine, *continue in them, for in ſo* doing *thou ſhalt ſave thy ſelf, and them which hear thee.*

CHAP. XXIII.

I now come to ſpeak of the Snuffers, *which did belong to the* LAMPS *in the* Tabernacle.

AND there were Snuffers likewiſe made of pure Gold, which belonged to the Tabernacle, as well as the Lamps and Candleſtick, *Exod.* 37. 23.

Now the Uſe of that Inſtrument, you know it is to correct, or to remove out of the Way, any Thing that ſhall offend the Burning of the Light, that ſo the Light might ſhine with the more Brightneſs and Clearneſs: Now if you obſerve the Thing, the Snuffers are put together with the Lamps, *Exod.* 37. 23. *And he made ſeven Lamps, and his Snuffers, with his Diſhes of pure Gold*; which gives us to underſtand, that the Snuffers were appointed for the Uſe of the Lamps, which Lamps, as I have ſaid, ſignifies the Light of Truth (which through the Pourings out of the Gifts of the Spirit, into the Hearts of the gifted Men of the Candleſtick, the Church, God intends by them to keep up in all Ages of the World. Now by the Adding the Snuffers to the ſeven Lamps, we the better come to underſtand their Property, which is as I have ſaid, to correct all thoſe Superfluities, which in cleaving to the Lights of the Lamps, are apt to hinder its ſhining. This

This ſhews us the great Care which God doth and will take to the keeping up of the Purity of Truth, in its Glory and Luſtre in the Church, do what Men and Devils will to the contrary: It ſhews us likewiſe the great Proviſion which God hath prepared to his People's Hands, for the removing out of the Way any Thing that might tend to the darkening or hindering the Light from Burning in his Churches, and that is it which we are to underſtand by the Snuffers which were added to the Lamps.

Now here two Things are to be noted.

Firſt, What it is which hinders the Light of Truth from ſhining in the Churches of Chriſt.

Secondly, What that Proviſion is (which as the Snuffers) is given forth by God on purpoſe to correct it, and remove it out of the Way.

For the firſt, What it is which offends the Light of Truth in the Churches of Jeſus Chriſt.

Firſt, Its all that corrupt Doctrine, and unſound Opinions which falſe Teachers labour to uſher into the Church of God and of Chriſt, by the cunning Craftineſs of Men, which handle the Word of God deceitfully: Of ſuch the Apoſtle ſpeaks of in his Time, who laboured to bring in damnable Errors into the Church of God, *Jude* 4. *For there are* certain Men *crept in unawares, who were before* of old *ordained unto* Condemnation, *ungodly* Men, *turning the* Grace of God *into* Wantonneſs, *and* Denying *the Only* Lord God, *and our* Lord *Jeſus Chriſt*. Hence it is, that *Paul* gives ſuch a Charge to the Elders of *Epheſus*, Acts 20.28,29,30. *Take heed* Brethren *unto* your ſelves, *and unto the* Flock, *over which the* Holy Ghoſt *hath made you* Overſeers, *to feed the Church* of God, *which he hath* purchaſed *with his* own Blood. *For I* know *this, that after* my Departure, *ſhall* grievous *Wolves enter in amongſt you not ſparing the* flock. *Alſo of your own ſelves ſhall Men ariſe, ſpeaking perverſe things, to draw away Diſciples after them.*

So

ſo the Apoſtle ſhews us, that it will be the Portion of the latter Ages of the World to be peſter'd in the Churches of Chriſt, by Men of very baſe and corrupt Principles, to the eclipſing and darkning of the Lamp-lights of Truth in the midſt of them; theſe are St. *Paul's* Words unto *Timothy*, 2 Tim. 3. 1. with ver. 8. *This know, that in the* laſt Days, *perilous* Times *ſhall come, for there ſhall* ariſe Men, *ſuch as* Jannes *and* Jambres, *who withſtood* Moſes; ſo ſhall theſe reſiſt the Truth, *Men of* corrupt Minds, Reprobates *concerning the* Faith. So Rev. 9. 1, 2, 3, 4. *And the* fifth Angel *ſounded, and I ſaw a* Star *fall from* Heaven *unto the* Earth, *and to* him *was given the* Key *of the* Bottomleſs Pit, *and there aroſe a* Smoke *out of the* Bottomleſs Pit, *like the* Smoke of *a* Furnace, *and the* Sun *and the* Air *was darkned by* reaſon *of the* Smoke *of the* Pit. By the Sun and the Air here ſpoken of, I underſtand the Lamp-light of Truth, which did once burn in the *Romiſh* Church before its falling away, for it is the Condition of the Church of *Rome*, which the holy Spirit intends in this Chapter, who intimates to you, that as Smoke darkens the Air, as that you cannot ſee the Sun in the Heavens; ſo this Smoke of Error and Anti-chriſtianiſm which aroſe from Hell, did wholly put out the Lamp-lights of Truth amongſt them every where throughout the Romiſh Church; ſo that this is one way of offending the Light in the Churches of Chriſt, which hinders it from ſhining forth for the Profit of others.

Secondly, A thing that hinders the Light in ſhining, is the Corruptneſs of the Teacher's Hearts, Men that are ambitious of Honour, or covetous of Gain, being greedy after much of this World; theſe are ſuch as prove offenſive to the Light of Truth, and very much hinder the ſhinings of it in the Church, ſuch were the Sons of old *Eli* the Prieſt, whoſe filthy, greedy, covetous Converſation, made the

Sacri-

Sacrifices of the Lord to be abhorred in *Iſrael*, 1 *Sam.* 2. 12, 13, 14, 15, 16, 17. ſo *Ezek.* 34. 2, 3. with 18, 19. Likewiſe *Jude* tells you of a ſort of greedy Teachers, who run greedily after the way of *Balaam* for Reward, and periſhed in the gainſaying of *Corah*; you ſee the Apoſtle makes Covetouſneſs of *Balaam*, and the Gainſaying of *Corah*, to link together, and well he may, becauſe the one is ſuch a notable Introduction into the other Sin; for a Man to grow greedy of Gain with *Balaam*, is the ready way for him to become the Truth's Gainſayer with *Corah*, *Dathan*, and *Abiram*. Now, by ſuch things as theſe is the Light of God's pure Word oftentimes darkned in the Church.

But ſecondly, What theſe Snuffers are, or what that Proviſion is, which God hath provided to correct theſe Corruptions, in order to the keeping pure the Light of Truth in the Churches of Chriſt, and this conſiſts of three things.

Firſt, Sound Arguments preached and preſt upon the Conſciences of Men from the Word of God, convincing Men of the Error of their Notions, who ſhall endeavour to vent any thing of an unſound or hurtful Concernment in the Church of Chriſt, by holding forth to them, the Judgments of God, as they are laid down in his Word againſt ſuch as ſhall perſiſt, and go on in their Obſtinacy: Hence you have theſe Words from St. *Paul* to *Titus*, *Tit.* 1. 9. *Holding faſt the* faithful Word *as has* been taught, *that he* may *be* able (*by* ſound Doctrine) *both to* exhort, *and to* convince *the* Gainſayer. You may add unto this of *Titus*, the whole Epiſtle of *Jude*, which may very well be compared for its Uſefulneſs this way, which (to me) doth wonderfully agree with the end of the Snuffers of Gold in the Tabernacle, which was made to preſerve the Lamp-light, while ſhining in the Churches of Chriſt.

Secondly,

Secondly, That Means which in a ſecond place is to be added to the former, in order to the making up the Snuffers in the Tabernacle of God's Church, is a faithful admoniſhing of the erroneous Perſon for his Errors and Miſtakes, not favouring of him either for his Place or Greatneſs, you are to know Truth is the greateſt of all, he is not worthy to be a Profeſſor of Truth, much leſs a Preacher of Truth, who regards not Truth above the Perſon of any Man in the World; this is the Rule, 2 Theſ. 3. 14, 15. *If* any Man obey *not our* Word *by this* Epiſtle, *note that* Man, *and have no* Company *with* him *that he* may *be* aſhamed; that is, be not ſo intimate with him as you are, and ought to be with thoſe that are found Chriſtians, that he may underſtand by your Carriage, that he is not right in the Faith of our Lord Jeſus, *Yet count him not as an* Enemy, *but admoniſh him as a* Friend.

Thirdly, The third and laſt thing to be added to the making up the Snuffers in the Goſpel-Tabernacle is this, that if nothing of the aboveſaid Means will prevail to the correcting of Error in the Maintainers thereof, then caſt him out for a Heretick, that he may do no more Miſchief in the Church of Chriſt, giving notice to all the Churches what hath been done to ſuch a one, that the Churches may avoid and ſhun him where-ever they meet with him; therefore is this Rule given the Saints, Tit. 3. 10. *A Man that is a Heretick after the firſt and ſecond Admonition reject.* Was this Rule carefully obſerved in the Churches of Chriſt, how wonderfully would it conduce to the keeping Truth free from thoſe Mixtures of Errors, which otherwiſe will cleave to it, do Men what they can.

Uſe 1. O Brethren! how infinitely ſhould we admire the Wiſdom of God in theſe things; O! how much of the Divine Policy of Heaven is there, which lieth wrapt up in theſe Golden Myſteries; O! who can read theſe Secrets, and not have a Heart deeply affected with them.

My dear Friends, let not God's ancient Contrivements from Eternity, go void of its great Obſervations amongſt us; O! peep a little into theſe great Myſteries of the Tabernacle-Worſhip, and ask your ſelves, what infinite Reaſon you have to admire God in all; ſurely if ſome of the heathen Philoſophers could ſo gaze (in a way of Admiration) on that divine Wiſdom of God, which ſo glorioufly compacted the Frame of the whole World.

O! what Cauſe have Chriſtians to adore the Wiſdom of God, in framing together ſo glorious a Piece as the Tabernacle, with the ſeveral Veſſels of it, as that there was not a Veſſel in the whole Tabernacle without its ſpecial Signification, as the Apoſtle ſpeaks in Heb. 10. 1. *They were all* ſhadows *of* good Things *to come*; ſo likewiſe how much is the Love and Goodneſs of God ſeen to his poor People in this World, that he ſhould provide them with ſuch ſpiritual Neceſſaries to help them out in all Exigencies, and to relieve themſelves by, upon all Occaſions; if they want Light and Comfort, they know where to have it; he hath fixed his burning Lamps amongſt them, if they ſhould find their Oil to grow ſlack, their Oil of Comfort, their Oil of Peace and Refreſhment; they know where the Olive-tree (Chriſt) ſtands, they have him with them, *Thy* Name *is in the* midſt *of us*, ſaith the Prophet; it's but to call upon him, and he hath promiſed to hear, *Pſal.* 50. 15. And if their Lamp-light (at any time)

time) prove dim, through any Corruptions cleaving to it, they have their Snuffers made up of round Scriptural Arguments, together with theſe two Ordinances of Admonition and Excommunication, to correct the Evil at Pleaſure, that the Lights may keep their ſhining in the midſt of them ſtill.

Uſe 2. Laſtly, The Uſe of Lamentation; O! how little of this Means have the Lord's People made uſe of, for the protecting of the Light of Truth in the midſt of us; how have the Snuffers been laid by, as wholly uſeleſs of late Years; by which Means, Error hath gotten the Ground of Truth in an abundant Meaſure; inſomuch, by the Neglect of Chriſtians herein (though Truth was ſent into the World to get Ground of Error) the Truth is, Error hath almoſt weeded out Truth; truly (for Redreſs in this Caſe) God hath not been ſo much wanting to his People in the Means, as Chriſtians have been to themſelves, about the faithful Uſe of Means; if Error has prevailed above Truth, the Fault hath been ours, not God's: We have wanted Hearts to deal plainly with our offending Brethren in this Caſe, beſides the great Liberty which hath been given to ſome of our green, raw, raſh Members of Churches, to vent their undigeſted Notions in Publick, and that before themſelves were well skilled in the Knowledge of the Scripture, and the Form of ſound Words; I am not pleading againſt a Chriſtian's exerciſing his Gifts to the building up his Fellow-Members in the Faith, provided they keep their Bounds, and act within their Compaſs, untill their growth be ſuch (in the Judgment of the Wiſe) as that they may be adventured upon publick Work; for want of uſing the golden Snuffers, ſure I am, that many a poor ignorant ſoul hath been carried away with groſs Opini-

ons, to their utter undoing, without the infinite Mercy of God prevents it: Therefore, if we would have our Lamps burn clearly in the midſt of us, let us more uſe the golden Snuffers (which were appointed to remove that which ſhould hinder the Light in its ſhining) with more Diligence, than yet we have done.

I ſhall conclude this Type of the Snuffers, with that good Word of the Lord, in Prov. 36. 6. *Add thou not unto his* Word, *leſt he* reprove thee, *and thou be found a* Liar, *for every* Word *of* God *is pure.*

CHAP. XXIV.

I now come to ſpeak of the two ALTARS *which were made, and placed in the* Tabernacle, *both of which having ſpecial reference to Jeſus Chriſt.*

THeſe Altars were two in Number, their difference in form and faſhion was not great, only the one was overlaid with pure Gold, and had his Crown upon it, and the other was overlaid with Braſs, but we find not any Crown upon that, and the Altar which was overlaid with Braſs, had a Grate of Net-wort made for it, which was to let out the Aſhes of the ſlain Sacrifices, which were to be offered as a Burnt-Offering upon it, *Exod.* 27. 1, 2, 3, 4, 5. Both of the Altars had Horns alike, which were in number four, and placed at the four Corners of the Altars, Exod. 27. 2. with Exod. 37. 25, 26.

Now,

Now, theſe two Altars differed moſtly in Uſe or Office, for the Altar which was overlaid with pure Gold, and had the Crown upon it, was only to offer the burnt Incenſe upon, Exod. 40. 26, 27. And the Altar which was overlaid with Braſs, that only was to offer the burnt Sacrifice upon, which Sacrifices conſiſted of the Bodies of the ſlain Beaſts, which were to be offered before the Lord, Exod. 40. 29.

Theſe two Altars did ſignify both to them, and all elſe, the Lord Jeſus Chriſt as then to come, with reſpect to the twofold Work which he was to do, and ſuffer for Believers; in the handling of which I ſhall do theſe two things.

Firſt, I ſhall ſhew you, that theſe Altars did ſignify Chriſt our Lord, who was then to come.

Secondly, That according to the differing Uſes of theſe Altars, are the differing Works of Chriſt, for, and in the behalf of all true Believers.

Firſt, That theſe Altars did ſignify Chriſt to come; to this you have St. *Paul*'s Words agreeing; Read 1 *Cor.* 9. 13, 14. In which place you have the Apoſtle ſpeaking, how much a Duty it is that Preachers of the Goſpel, ſhould be well provided for by the Saints, and that becauſe they wait on the things of the Goſpel, and that was to preach, and make known Jeſus Chriſt to their ſouls: Now, to prove that ſuch Miniſters are of right to be provided for; the Apoſtle doth inſtance the Right, which the Moſaical Law did give thoſe Men (which did wait on the Altar) to eat of the things of the Altar, as if the Apoſtle ſhould have ſaid, Certainly Goſpel-Miniſters have no leſs a Right to a Maintenance, than the legal Miniſters had under the Law, ſeeing our Work is one and the ſame, the difference only lay in Mode and Circumſtance, not in Subſtance; they, and we alſo, all taught one

and the ſelf-ſame Chriſt; they waited on the Altar Typical, and we wait upon the Altar Subſtantial; they upon the Altar of the legal Tabernacle, and we upon the Altar Chriſt of the heavenly Tabernacle, as that their Altar was but the Type, or Forerunner of Chriſt our Evangelical Altar, which we wait on, and preach to you: My end in this Commentary, was not ſo much to handle a Miniſter's Maintenance, as to give you (by what hath been ſpoken) a ſight of the great Congruity the Apoſtle makes to be between the Altars in the Tabernacle, and Chriſt Jeſus; ſo Heb. 13. 10. *We have an* Altar, *whereof none have* Right *to* eat, *which ſerve the* Tabernacle. You may eaſily perceive, in reading through this Epiſtle to the *Hebrews*, That the Drift and Purpoſe of the Apoſtle, was to bring off the Jews from their reſting in theſe ſhadows, to live more upon Chriſt the true Subſtance, which the legal Figures were only the Types of; And labours to convince them, that the Tabernacle, with all the glorious Veſſels in it, together with what elſe was of any Ceremonial Uſe amongſt them; all was but to ſhadow out Chriſt to come: read *Heb.* 9. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. And amongſt which things, the Altars in the Tabernacle were of ſpecial Uſe in point of Signification, as they related to Chriſt as any other Type which was in uſe amongſt them. And therefore doth the Apoſtle ſo apply the Matter in hand, if you compare the 10th Verſe of *Heb.* 13. with the 5th Verſe of the ſame Chapter; for when in the 10th Verſe, he had ſpoken of the Jewiſh Altar, ſaying in theſe Words, *We have an* Altar *which none have* Right *to* eat, *which ſerve at the* Tabernacle; he preſently (in ver. 12.) brings in Chriſt as the Anti-type of that Type, in theſe Words, *Wherefore* Jeſus *that he* might ſanctify *the* People *with his* own Blood, *ſuffered without the* Gate.

Mark,

Mark, he ſuffered without the Gate, as a Sacrifice which was proper to the Altar in the Tabernacle; thus you ſee how the Apoſtle makes Chriſt, and the Altar in the Tabernacle to agree here alſo: ſo Rev. 6. 9. *I ſaw under the* Altar, *the* ſouls *of them which were* beheaded *for the* Word *of* God, *and for the* Teſtimony *of* Jeſus *which they hold.* Which Altar we muſt underſtand, to be meant of Jeſus Chriſt, which was ſlain for the Sins of the World, under which Sacrifice lieth murder'd, of the ſlain Prophets, Apoſtles, and Martyrs of Jeſus Chriſt, that have died for the Word of God in all Ages of the World; for as Chriſt was ſacrificed for their Sins, ſo are the Saints willingly ſacrificed for his Truths; and ſo Chriſt and the Saints, are by *John* repreſented to our view in one ſuffering Heap or Body together, only Chriſt hath the Preheminence, he firſt, and they after, or Chriſt above, and his People under the Altar Chriſt; ſo that by all that hath been ſpoken, it appears, that the Altars in the Tabernacle, did intend Chriſt, which was then to come in the Fleſh.

Secondly, I ſhall ſhew you in the next Place, how the two Altars (being of two differing Uſes) did ſignify the two great Works, which Chriſt was to perform to God for Believers.

I ſhall begin with the Altar that was overlaid with Braſs. This Altar ſignified Chriſt in the Work of making, or giving Satisfaction to the Juſtice of God for Sin; for upon this Altar in the Tabernacle, were the Bodies of thoſe Beaſts offered which were ſlain for Sin, and they were offered to God in hot flaming Fire, therefore called the Burnt-offering; ſo was Jeſus Chriſt an Altar, to bear the Indignation of God for the Elect, upon Chriſt's Back (as upon the Altar) did ſtand both the Sins, and the burning hot Wrath of God's Juſtice together, which (like mighty Flaſhes of Lightning) came upon the

ſoul of our dear and precious Saviour, which made the bloody Sweats upon him in the Garden, *Luke* 22. 44. Therefore in *Iſa.* 53. The Holy-Ghoſt ſhews you the Elect's Sins, and God's Wrath both together, ſtanding at one and the ſelf-ſame time upon the Back of Chriſt, Iſa. 53. 6, 7. *We all, like* Sheep, *have gone aſtray, we have* turned every *one to his own* way, *and the* Lord *hath laid the* Iniquities *of us all upon* him, *he was* oppreſſed, *he was* afflicted; ſo ver. 10. *It pleaſed the* Lord *to* bruiſe *him, and to put him to* Grief, *when thou ſhalt make* his ſoul *an Offering for* Sin; ſo ver. 12. *Therefore will I* divide *him a* Portion *with the Great, and he ſhall divide the* ſpoil *with the Strong, becauſe he hath* poured out *his* ſoul *unto* Death, *and was* numbred *with the* Tranſgreſſors, *and did* bear *the* ſins *of* many; ſo 1 Pet. 1. 18, 19. with chap. 2. 24. *For ye know, that* ye were *not* redeemed *with* Silver, *or* Gold, *but by the* precious Blood *of Jeſus Chriſt, as a* Lamb *without* blemiſh, *and without* ſpot, *who in his* own Body *bear our Sins upon the* Tree. But notable is that place of the Apoſtle, in Heb. 13. 11, 12. *For the* Bodies *of thoſe* Beaſts, *whoſe* Blood *is brought into the Sanctuary* by *the* High-Prieſt *for* ſin, *are* burnt *without the* Camp, *wherefore Jeſus alſo* (*that he* might ſanctify *the* People *with his* Blood) *ſuffered without the* Gate; ſo Eph. 5. 2. ſaith St. *Paul*, ſpeaking of Chriſt, *He* gave himſelf *for us an* Offering, *and a* Sacrifice *to* God *for a* ſweet ſmelling *Savour.* Thus you ſee how Chriſt (in his Sufferings) makes good what the Altar of Braſs (with the Sacrifice upon it) did ſignify, and hold out to the Beholders, where indeed our Saviour was both the Altar, and the Sacrifice too. By which offering up of himſelf (as the Altar and Sacrifice to God) he hath purchaſed Eternal Redemption for us, and hath for ever perfected thoſe which

are

are ſanctified, as the Apoſtle ſpeaks, *Heb.* 10. 10, 12, 14.

Uſe 1. O then! this ſhould teach all true Believers to rejoyce, and ſing aloud for Joy of ſoul. O Saints! lift up your Heads, and with your Voice bleſs the Lord; take with you theſe Words, and ſing with the Pſalmiſt, Pſal. 118. 20, 21, 22, 23. *I will* praiſe *the* Lord, *for thou haſt* heard *me, and art* become my *Salvation, for the Stone which the* Builders refuſed, *is become the* Head *of the* Corner; *this is the* Lord's *doing, and it is* marvellous *in our* Eyes: *This is the* Day *which the Lord hath made, we will* rejoice, *and be* glad *in it.* That the ſoul that was once ſo far from God, as Hell is from Heaven, ſhould have an Altar of ſatisfaction provided for him, yea, and a ſacrifice to, in order to his full juſtification before the Everlaſting Burnings. O! ſaith David, *Pſal.* 66. 16. *Come hither, and I will tell you what God hath done for my ſoul.*

Why, what's the matter *David*, what is it that God hath done for you? O! I that was a poor ſinful Wretch, an accurſed, miſerable Creature, a condemned Malefactor before God, for the Breach of his Royal Law, and could never poſſibly have redeemed my ſelf by all that ever I could do of my ſelf, or in my own ſtrength. O! I was one who was under the Guilt of Sin, and a Slave to *Satan*, an Heir of Hell, a Child of Darkneſs, a Fire-brand of the Bottomleſs Pit, a Son of Perdition, a loſt periſhing ſoul in my ſelf for ever. Oh! I that was an Alien to the Promiſe, a Stranger to the Covenants and Common-wealth of *Iſrael*, and without hope of God in the World, am now again made nigh by the Blood of Chriſt, and thereby taken again into the reconciled Love and Favour of God, through this Altar of Grace and Satisfaction, (which the Father in Mercy)

Mercy) hath ſet up for my ſoul, upon which all my ſins are laid, paſt, preſent, and to come, *Iſa.* 53. 6. So that through the rich Mercy of God, I can ſay I am delivered from the Law wherein I was held, thro' the ſatisfaction and full payment the Father received from my Altar Chriſt, *Rom.* 7. 6. And altho' (before I had any Intereſt in this Altar Chriſt) I feared Death and Hell every Day before; yet now I can ſay, there is therefore now no Condemnation to me, who am reſolved not to walk after the Fleſh, but after the Spirit, *Rom.* 8. 1. Now can I come with Boldneſs to the Throne of Grace, to ask Grace and Mercy to help in time of Need, *Heb.* 4. 16. O! this Altar Chriſt, by his Sufferings, hath opened a new and living Way to the Father for me, a Way conſecrated through the Veil of his Fleſh, *Heb.* 10. 18, 19, 20. By which Means (although I durſt not look up to the Father before) I can come into his Bleſſed Preſence as a Child, and call him Father, and I can come to him upon the account of Purchaſe, and demand my adopted Rights, and purchaſed Priviledges at my Father's hands, and that upon the account of Altar-Attonement, which was made and done by my Altar Chriſt, when he offered up himſelf a Sacrifice to God, without ſpot and blemiſh for me, *Eph.* 5. 2. And although I was as black as Hell, and as full of ſpots as a Leopard in God's ſight, yet now ſhall I be found of God compleat in Jeſus Chriſt, not having ſpot or wrinkle, *Col.* 2. 10. *Epheſ.* 5. 27. O! thus may every true Believer ſay. and ſing with *David*, for the weakeſt and leaſt of the Children of God hath as large, and as full, and as ample a Satisfaction laid down for him to God, as *David*, and his Priviledges by this Altar, and his Right unto this Altar Chriſt, is as large, and altogether as full as *David*'s was, ſo ſaith Paul, Rom. 10. 12. *The* ſame Lord *over all is* Rich

unto

unto all that call upon him; *for* he *is no* Reſpecter *of* Perſons.

Uſe 2. Let this teach Chriſtians to have Recourſe to the Altar of Attonement and Satisfaction. There be three Seaſons, when a Chriſtian ſhould have ſpecial regard to the Altar of Satisfaction.

Firſt, In Guilt Seaſons.
Secondly, In Doubting Seaſons.
Thirdly, In Corruption-prevailing Seaſons.

Firſt, In guilty Seaſons, when the Heart and Conſcience comes to be ſtained with the Guilt of Sin, then it is the ſoul's time to run to the Altar of Satisfaction, and there make an Attonement for them, by offering up their Offering before the Lord. O! ſo ſhould Believers do when Guilt breaks forth upon them, they ſhould fly by Faith to their Goſpel-Altar of Satisfaction and Attonement: ſaith 1 John 2. 1, 2. *My* little Children, *if any* Man ſin, *we have an* Advocate *with the* Father, *Jeſus Chriſt the* Righteous, *for he is a* Propitiation *in his* Blood *for our* Sins, *and not only for* ours, *but for the* ſins *of the* whole World. Certainly, many a poor ſoul many times lies longer under Trouble of ſpirit, than they need to do, were they but well acquainted with this Truth, that the Blood of Jeſus Chriſt cleanſeth us from all ſin, 1 *John* 1. 7. A thorow Acquaintance with, and a cloſe Application made of this Scripture in doubting times, it would wonderfully eaſe the Heart in Trouble; therefore, O troubled ſoul! wouldeſt thou have thy Guilts removed from thy Conſcience, and wouldeſt thou get thy ſelf into the Favour of God again; wouldeſt thou have Peace within thy ſoul, wouldeſt thou have the Anger of God pacify'd again, whom thou haſt offended. O then!

run

run to the Altar of Satisfaction, take an Offering in thy hand, go and call upon the Prieſt, and pray him to go into the Tabernacle for thee, and there offer upon the Altar of Satisfaction thy Offering before the Lord; I mean, take with thee, in thy hand of Faith, the Blood, Merits, and Righteouſneſs of Jeſus Chriſt, and beg him to lay up this upon the Altar of his Satisfaction for thee. O! ſtand at the Tabernacle-Door of the Throne of Grace, there call upon thy High-Prieſt Jeſus, give him no Reſt Day nor Night, until he hath gone in to the Father, and made an Attonement for thee: Which done, thou mayeſt aſſure thy ſelf of that Peace of God, which paſſeth all Underſtanding, as the Jews in offering what they had to preſent their High-Prieſt withal, might expect a full Peace between God and their Souls, which was obtained by the High-Prieſt for them: And you know, the obtaining of their Peace at God's hands, upon their obſerving of this Rule, was very unqueſtionable; ſo ſoul! in the Obſervation of this Rule, between thy Soul and Chriſt, thou needeſt doubt of the Love and Favour of God to thy ſoul, no more than the *Jews*.

Secondly, A ſecond Seaſon, when a Chriſtian ſhould have regard to the Altar of Satisfaction, is in doubting Seaſons, when the Devil ſhall ſo far prevail, as to diſcourage the ſoul from coming to partake of his Right to the Altar of Satisfaction: And this the Devil doth oftentimes, by telling the ſoul, that the Altar was never ſet up, or prepared for ſuch a vile rebellious Wretch as the ſinning ſoul hath been. And thus the ſoul being filled with Diſcouragements, is oftentimes almoſt ſwallowed up with exceeding Grief and Deſpair.

But let me anſwer the Devil in that ſoul: O Satan! thou

thou haſt by thy cunning, ſubtle, crafty Devices, deceived many poor ſouls this way already, by which helliſh Craft thou haſt held back many a thouſand poor ſouls from partaking of the Priviledges of their Altar Chriſt, bearing them in hand, that the Father looks for greater Preparations of ſoul, and higher Qualifications of Heart and Life (to fit the Soul for ſuch a Mercy as the Altar Chriſt is) than the Soul is yet able to bring with him, which deſign is but to put the Soul upon Delays, on purpoſe for his everlaſting undoing, (for he well knows, if the ſoul ſhould ſtay from Chriſt, until he be fit for Chriſt, the ſoul never gets Chriſt to Eternity:) But, Satan, that thou mayeſt prevail no more this way upon poor ſouls, I tell thee by the Word of the Lord, and in the Name of my God; firſt of all, that the Altar of Satisfaction is erected and ſet up for every Comer to it; as that, let the ſoul be never ſo vile, unworthy, unclean, or impure in himſelf, yet he ſhall be accepted as heartily as ever was Saint in the World, if he will but come to the Altar; for Satan, thou knoweſt very well, (though thou thus blindeſt the Eyes of poor ſouls) that the Commiſſion which Chriſt hath given to all his Miniſters, is to preach another Doctrine in the World, than what thou preacheſt to Men and Women, which is as follows, Iſa. 55. 1, 2. *Ho! every one that* thirſteth, *come ye to the* Waters, *and ye that have no* Money, *come ye buy* Wine *and* Milk *without* Money, *and without* Price: *Wherefore do you* ſpend your Money *for that which is not* Bread, *and your* Labour *for that which* ſatisfieth *not*, hearken diligently *unto me, and* eat *ye* that *which is* good, *and let* your Soul *delight its* ſelf *in* Fatneſs: *Incline* your Ear, *and come unto me, hear, and* your ſoul *ſhall live; come unto me, and I will* make *an* Everlaſting Covenant *with you, even the ſure* Mercies *of* David: So John 7. 37. *And* Jeſus *ſtood*

and

and cried, if any Man *thirſt, let him come to* me *and* drink, Mat. 11. 28, 29. *Come unto* me *all ye that are* weary, *and* heavy laden, *and ye ſhall find* Reſt *to your* ſouls; *take my* Yoke *upon you, for* my Yoke *is* eaſy, *and* my Burthen *is* light: So Revelations 22. 17. *The* ſpirit *ſaith, come; and the* Bride *ſaith, come, and let him that heareth ſay, come, and let him that is a-*thirſt, *come; and whoſoever will, let him* take *of the* Water of Life *freely*; ſo that the ſoul's coming in a way of believing, gives him a real Right to the Altar of Satisfaction; for the Altar of Satisfaction or Attonement was erected for the Guilty, not for the Righteous: ſaith Chriſt, *I* come not *to* call *the* Righteous, *but* Sinners *to* Repentance. Therefore, the Apoſtle tells you, that the Altar was ſet up to make Reconciliation for Sins, *Heb.* 9. 13. But to perſwade a ſoul, that he muſt not come to the Altar, until he is ſo and ſo qualified, and humbled, and mortify'd to ſin, is to make void the great Excellency of the Altar, and to render it of no effect.

Thus, Satan, thou laboureſt by thy Subtleties, not only to deſtroy the ſoul for ever, by keeping it from Chriſt, but alſo thy next Deſign is wholly to overthrow the Glory of Chriſt's Sufferings in the whole World.

Secondly, This Altar is ſo far from expecting ſuch Qualifications in the Comers to it, as that it ſtands there on purpoſe to give out theſe things to the Comers: Read *Jer.* 3. 33, 34. with *Ezek.* 26. 27. Read *Prov.* 1. 22, 23. *How long* ye ſimple ones, *will ye love* Simplicity, *and* Scorners *delight in* Scorning, *and* Fools *hate* Knowledge; *turn ye at my* Reproofs: *Behold, I* will pour *out my* ſpirit *upon* you, *and I* will make known *my* Words *unto* you. Therefore, ſoul, let not the Father of Lyes keep thee any longer from

from Jeſus Chriſt thy Goſpel-Altar, but come with the greateſt Freedom, and do not diſpute ſo much thy Unworthineſs, as the Lord Chriſt's Sufficiency in point of Righteouſneſs; for whatever thy Life hath been, though never ſo notoriouſly wicked, yet in the Name of God, and by ſpecial Commiſſion from Chriſt, we are to tell thee, that neither the number of thy ſins, nor yet the greatneſs of thy ſins can hurt thee, but thy not coming to the Altar of ſatisfaction, where Attonemont is to be made for ſin: This is it that will prove thy ſoul-deſtroying ſin for ever, if thou takes not heed of it: Hence it is that *David* made the greatneſs of ſin the only Ground of coming to the Altar, Pſal. 25. 11. *Lord pardon* my Iniquity, *for* my ſin *is* wondrous great.

Thirdly, A third Seaſon, when a Chriſtian ſhould have Regard to the Altar of ſatisfaction is in Corruption-prevailing Seaſons, when the Heart is overcome with the ſtrength of Corruption, then is it a fit time for the ſoul to have much recourſe to this Altar; Corruption can never live, if thou bring it to this place; that Altar upon which Chriſt died for ſin, will of all Places in the World, yield thee the greateſt Death to ſin, this is the ſword of *Goliah, which hath* none *like it*, Rom. 6. 6. *Knowing this, that our* old Man *is* crucify'd, *that the* Body *of* ſin *might be* deſtroyed, *that* henceforth *we ſhould not* ſerve ſin. But worthy of Note is that place of the Apoſtle, in 1 John 3. 8. *For this* purpoſe *was the Son of* God *manifeſt, that he* might deſtroy *the* Work *of the* Devil. As if the Apoſtle ſhould ſay; for this purpoſe was the Son of God manifeſted, or for this purpoſe was the Altar of ſatisfaction erected, and ſet up, that poor ſouls might as well get Sin and Corruption mortify'd and ſubdued in them, as to have

have the Guilt of Sin removed out of their Souls; O! this is the Tree of Life which ſtandeth in the Paradiſe of God, the Leaves whereof will heal the Nations.

O, therefore ſoul! wouldeſt thou get down the Power of Sin in thy ſoul, as well as to get out the Guilt of Sin from thy ſoul; O then! whenever Corruption gets head, be ſure to bring thy ſoul to the Altar of Satisfaction and Attonement, and there lay thy ſoul down at the feet of the Altar, and beg of Jeſus Chriſt, that he would yield forth the bleſſed Effects of his Death upon thy ſoul, that as he died upon the Croſs, to remove out of the way the Guilt of thy Sins; ſo likewiſe he would be pleaſed (out of his infinite Mercy and Love) to drop ſomething of his Sufferings, ſome Vertue of his Death, into thy ſoul, which might kill Sin in thy mortal Body: Now, this being done, adding Faith to the Work, thou needeſt not doubt, but a bleſſed Iſſue (in time) will proceed to the Joy and Comfort of thy ſoul, only labour for a waiting frame of Spirit; give God his own time to effect this Work in thy Soul, for in time thou ſhalt reap, if thou faint not.

Object. But doth not the Apoſtle ſay in *Hebrews* 13. 10. That we have an Altar, whereof they have no Right to eat, which ſerve the Tabernacle; then it ſeems all may not come with that Boldneſs to the Altar of Satisfaction you ſay?

Anſw. The Apoſtle is not to be underſtood ſo much in treating about the Guilt of Sin, as above the Uſe of Ceremonies. Now the dangerous Condition of the *Hebrews* was two-fold, not only was their Caſe ſad, with reſpect to their diſtance from God, upon the account of Sin's Guilt.

And

But their danger did farther appear in this, they having their Ceremonies for a Chriſt to reſt upon, this kept them from Chriſt indeed, by which means they were deprived of the Benefit of Chriſt Merits, Bloud, and Righteouſneſs, which only takes away the guilt of Sin, as the Apoſtle elſewhere ſaith, *Galatians* 5. 4. *For* Chriſt *is Become of* none effect *unto you, whoſoever* of you *are* juſtified *by the Law you are* faln *from* Grace: As if the Apoſtle ſhould ſay, certinly ſo long as you ſtick to your Ceremonies and Jewiſh Rights, you are at a great diſtance with Chriſt, Chriſt can profit you nothing, for you have Converted the Tabernacle Service into a Chriſt, and you reſt here, and you live upon the Shadow in the neglect of the true Subſtance Chriſt, unto which theſe Types and Legal Shadows ſhould lead you.

Therefore while you ſerve the Tabernacle (in this ſenſe) you have no right to eat of the Altar Chriſt, but otherwiſe, let the ſoul's condition be never ſo deſperate by reaſon of ſin, yet here is an open door for him to ſtep into the Tabernacle, and fall upon this Altar Chriſt with Boldneſs, according to that Word of the Apoſtle, in *Hebrews* 9. 13, 14, 15.

So that there is no ſin how great ſoever makes the ſoul uncapable of partaking of the Altar Chriſt, (who hath a Deſire to make out after Chriſt) but only the Soul's Reſting upon ſomething elſe on this ſide Chriſt, and ſhall make that, and not Chriſt his Bottom for Salvation.

CHAP. XXV.

Of the GRATE *of* Network *made to this* ALTAR.

I Now come to ſpeak about the Grate of Network, which was made to the Altar, and placed under the Compaſs of the Altar; which was about the midſt of the Altar, underneath. *Exod.* 27. 4, 5.

The Uſe of which was to let forth the Aſhes through the ſmall Holes of the Grate, when the Sacrifice or Burnt-Offering ſhould be offered before the Lord upon it.

Now the Aſhes of any Thing which is burnt, we look on it as the Droſs or Excrements of the Thing burned; ſo it is in this Caſe: Therefore was the Grate prepared to convey the Aſhes of the Sacrifice under the Altar, which was to be carried forth without the Camp. This ſhews us this much: Firſt of all of the exceeding rich Uſefulneſs of Jeſus Chriſt every way for Believers. Firſt, In point of Juſtification.

From hence Believers may aſſure themſelves, that when Chriſt became a Sacrifice to God for them (in order to their Juſtification) that God was well pleaſed with it, which was for the great Comfort of Believers, publickly witneſſed from Heaven, *Mat.* 3. 17. *This is my* Beloved Son, *in whom I am pleaſed.* To this agreeth the Words of St. *Paul*, Eph. 5. 2. *Chriſt gave himſelf* for us, *an* Offering *and a* Sacrifice *to God, for a* ſweet ſmelling ſavour.

So much as this you may read in this bleſſed Type, for there was nothing which was offered upon this Altar to God, but was pure; I mean that of the Sacri-

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fice which aſcended up to God that was very pure; for the Aſhes which was the Droſs and Impurity of the Sacrifice, that was convey'd away thro' the Grate of Network, which was made and placed under the Altar for that purpoſe: I ſay, this ſhould exceedingly comfort Believers, with reference to the Foundation of their Juſtification; their Altar-Sacrifice was a Sacrifice full of Purity, without the leaſt ſpot or ſtain in it; an Offering without Blemiſh to God, yea, a ſweet ſmelling Savour.

Uſe 1. This informs us then of the ſad Condition of two ſorts of Perſons amongſt us. First, Thoſe that dare offer God with any other Offering than Chriſt for their Juſtification, or ſhall offer any Thing to God in any other Name, than in Chriſt's Name: Know you, that the beſt Sacrifices which you can offer God of your own, or in your own Names, or in the Names of any Saint or Angel, hath too much of their Aſhes and Droſs in them, then to have any Acceptance with God, you have no Grate made of Network to ſever the Aſhes from your Sacrifices: Whatever a Soul ſhall offer God in Sacrifice, if it doth carry the leaſt Impurity or Droſs in it, it will be ſo far from juſtifying of you before God, as that it will but ſink deeper and deeper into Hell, *Gal.* 3. 10. O therefore be not deceived any longer ye ſelf-righteous Perſons, in thinking that your Duties, and Works of Righteouſneſs will bear you out before God! No, no, there is no Man is juſtified in the ſight of God by the Deeds of the Law, ſaith *Paul*, Gal. 3. 11. The Reaſon is given you by the Church, in *Iſa.* 64. 6. *For we are all as* an unclean Thing, *and all* our Righteouſneſs *are as* filthy Rags.

Secondly, It informs us of the ſad Condition of thoſe which were once enlightned into the Excellency of this Altar-Sacrifice, as that they wholly lived upon him for Life, and would only fetch in their Peace and

Comfort and Refreſhment this way; and in this Light they rejoiced for a ſeaſon, but are now gone back again, and have left their Altar-ſacrifice, and will only offer God their own Duties and Works of Righteouſneſs, mixed with the Aſhes of Impurity. Oh! the Condition of theſe Men and Women is worſe than the former; becauſe theſe are fallen from Grace it ſelf: And therefore altho' they may talk much of Chriſt within them, yet Chriſt ſhall profit them nothing, *Gal.* 5.4. But I ſhall refer theſe backſliding ſouls to read that dreadful place in *Heb.* 6. 4, 5, 6. *For it is* impoſſible *for* thoſe *who were* once enlightned, *and have* taſted *of the* heavenly Gift, *and were made* Partakers *of the* Holy Ghoſt, *and have* taſted *of the* good Word *of* God, *and the* Powers *of the* World to come; *if they ſhall* fall away *to* renew *them again to* Repentance; *ſeeing they have* crucified *to themſelves the* Son of God *afreſh, and have put him to* open ſhame.

Thirdly, And more principally, the Grate of Net-work in the Altar, thro' which the Aſhes of the ſacrifice was convey'd, it may allude to the Prieſtly Office of Chriſt, which is to preſent for us our ſacrifice to God as a ſweet ſmelling ſavour, for that is the proper Work of Jeſus Chriſt as a High-Prieſt, to and for his People, who ſtands at the Altar on purpoſe to ſever the Aſhes from the imperfect Duties, which his People do offer up to God: For as the Grate of Net-work in the Altar did convey the Aſhes from the ſacrifice which was offered upon it, ſo doth Jeſus Chriſt convey away out of ſight all the Weakneſſes and Infirmities of the Saints Duties which aſcend up to God, therefore in *Mal.* 3. 3. it's ſaid of Chriſt, *That he* ſhall ſit *as a* Refiner *and* Puriſier *of* Silver, *and he ſhall purifie the Sons of* Levi, *and purge them as* Gold *and* Silver *that they might* offer *to God an* Offering *in* Righteouſneſs. So that you ſee it's Chriſt's Work to ſever Droſs from pure Metal, both as to the Perſons and Performances of his People;

that

that ſo their Duties might ſmell pleaſant in the Noſtrils of God. Chriſt is the Altar, with the Grate of Network in it, that caſts away (thro' himſelf) all the Polutions of our Duties: Therefore the Apoſtle *Heb.* 13. having ſpoken of the Altar Chriſt under the Levitical Type, *ver.* 10. tells you in *ver.* 12. *Wherefore* Jeſus *alſo, that he might* ſanctifie *the People* ſuffered *without the* Gate. That is, Chriſt as the Altar did both ſanctifie the Perſons and Duties of his People, that their ſacrifices as well as their Perſons, might be a ſweet ſmelling ſacrifice to God.

Uſe. This ſhould teach Believers where to bring their Duties in the Worſhip and Service of God, that they might be accepted with God. O ſoul! wouldſt thou have thy Prayers, Praiſes, Duties, Services, all accepted with God in Heaven? Then direct them all to this ſpiritual Altar Chriſt. There is the Grate of Net-work in Chriſt, that will carry away, and convey out of ſight all thy Defilements, Impurities, Weakneſſes and Infirmities of thy Duties, which would have diſpleas'd God greatly, for God is a God of purer Eyes then to behold the leaſt ſin: Therefore, whenever thou haſt any thing to do with God in the Duties of his Worſhip, be ſure to eye Jeſus Chriſt: O Beg of him that he would perform the Office of the Altar (with the Grate or Net-work in it) for the Welfare of thy Soul. Deſire him to ſever the Aſhes of thy Duties from thy Duties, and that he would ſhake out the Ignorance of thy Duties from thy Duties; together with the Unbelief, Hypocriſie, Deadneſs, Drowſineſs and Backwardneſs of Spirit; beſides that Formality, ſpiritual Pride, and wandring Thoughts, which cleave ſo faſt to Duty, as the Fleſh cleaves to the Bones; but poſſibly many a poor Soul may not be acquainted with their Danger in miſcarrying in Duty, as it were to be wiſh'd they were. Read *Mal.* 1. 13, 14. *Ye brought that which was* torn, *& the lame, & the ſick, thus ye brought an* Offering,

ſhould I accept this at your Hands, *ſaith the Lord*; but curſed *be the* Deceiver *which hath in his Flock* a Male, *and voweth and ſacrificeth to the Lord* a corrupt Thing; *for I am* a great King, *ſaith the Lord of Hoſt, and* my Name *is great among the* Heathen: So *Jer.* 48. 19. *Curſed be* the Man, *that doth the* Work *of the* Lord *deceitfully.* By which we may underſtand theſe two things.

Firſt, That it's very poſſible, that Men and Women may deeply miſcarry in their Duties towards God.

Secondly, That ſo to do is a very dangerous Thing. O then if corrupt Things may be offered to God in Worſhip, and ſo to do is ſo dangerous, as appears by theſe Scriptures before alledged: O then what infinite Reaſon is there, that all Believers ſhould make conſtant Uſe of Jeſus Chriſt, who is the Saints Goſpel-Altar, as not daring to offer up any thing to God in his Worſhip, but upon this Alar, where the Grate of Network is, where they may be ſure there ſhall nothing paſs up to God, but what is pure and acceptable.

CHAP. XXVI.

I now come to ſpeak of the HORNS *of this* ALTAR.

THis Altar had four Horns, and they were placed upon the four Corners of it.

The Uſe and Purpoſe of the Horns upon the Altar I find to be two-fold. Firſt, They were appointed and ſet up to bind the Sacrifice to them, that ſo the Sacrifice (being kept equally ſtrait by the Cords which came from the four Corners of the Altar) might not ſtart aſide, as otherwiſe it might have done: There is ſo much as this to be gathered out of the Words of *David*,

David, Pſalm 118. 27. *God is the* Lord *who hath ſhewed us* Light, *bind the* Sacrifice *with* Cords, *even to the* Horns *of the* Altar.

Secondly, It is very likely, that theſe Horns of the Altar might be a kind of Refuge to the *Hebrews*, as their Cities of Refuge were, performing ſomething of the ſame Uſe to Malefactors, as the Cities of Refuge did, which we read of in *Numb.* 35. with *Joſhua* 20. 2.

This ſeems to be the Uſe of the Horns of the Altar, if we conſider that place in 1 *Kings* 2. 28. with Ver. 30. when *Joab* had fled to the Horns of the Altar, about his Rebelling againſt King *Solomon*; the King ſends for his Executioner to fall upon him; but when the Executioner came and found him hanging about the Horns of the Altar, he went back again to the King to report the Matter, and to know his further Pleaſure therein; which ſtrongly intimates to us, that theſe Altar-Horns did afford Men in that kind of Diſtreſs, ſome Succour and Relief againſt preſent Execution. Both of which Uſes of the Horns of the Altar leads us to the Lord Jeſus Chriſt for ſomething (as our great Treaſury) which may be fetched out of him, both for our Inſtruction and Comfort.

Uſe. Firſt of all for our Inſtruction, it ſhews us thus much, That as the Jewiſh Sacrifices were tied with Cords to the Horns of the Altar, ſo ſhould Believers if they would not have their Sacrifices and Duties miſcarry) bind them faſt with ſpiritual Cords to the Horns of their Altar Chriſt. There be five Cords which I ſhall preſent you with, as very neceſſary to the binding of all our Duties to the Horns of our ſpiritual Altar Chriſt.

Firſt, The Cord of believing: This is ſo neceſſary a Cord, that if our Duties be not bound faſt to the Horns of the Altar Chriſt with it, all our Labour will be loſt Labour, do what we can, *Heb.* 11. 6. *For without* Faith

it is impoſſible *to pleaſe* God; *for he that* cometh to *God, muſt* believe *that* God is, *and that* he *is a* Rewarder *of them which* diligently ſeek *him.* So *Ver.* 4. its ſaid, *By Faith* Abel *offered* a more acceptable *Sacrifice than* Cain.

Here let me admoniſh two ſorts of Perſons: Firſt, ſuch as yet have no Faith at all. O Sirs, what do you mean, that you content your ſelves to live in the World without Faith? Oh! how can your Duties be accepted with God in Heaven, when you want Faith? Unbelievers are ſo far from pleaſing God, as that he hates all they do as an abominable, filthy thing and all for want of Faith, which is the Cord that ſhould bind your Sacrifices to Chriſt; for whoſe ſake any thing is valued that is offered up to God: *Cain* offered his Sacrifice to God as well as *Abel*, yet God regarded only *Abel*'s. Friends, you may ſee how God reſpects your Services while in a ſtate of Unbelief: Read *Iſa.* 66. 3. *He that killeth* an Oxe, *is as if he ſlew* a Man; *he that ſacrificeth* a Sheep, *as if he cut off* a Dog's Neck; *he that offereth* an Oblation, *as if he offered* Swine's Blood, *he* that *offereth* Incenſe, *as if he had bleſſed* an Idol; *yea, they have choſen* their own Ways, *and* their Souls *delight in* their Abominations.

O poor Souls, how are you deluded by Satan, who ſpurs you on in the Ways of Wickedneſs and Unbelief, keeping yon in Darkneſs and Ignorance as to the Grace of believing, which is the main neceſſary Cord that ſhould bind your ſervice to the Horns of the Altar Chriſt; and if it be wanting, all you do is but as the Howling of Dogs in the Ears of the Lord, as the Prophet ſpeaks: O therefore you that are Unbelievers, leave off your ſins, and turn to God: Go and beg of God for true, ſaving, juſtifying Faith in Chriſt Jeſus; that you may be accepted in your Perſons, and then God will accept of your Performances: For God muſt

firſt

firſt like your Perſons, before he can have regard to your Performances; and your Perſons can't be accepted, until you are found in Chriſt; and you can't be found in Chriſt, until you have Faith to put you into him; and then when God (thro' believing in Chriſt) accepts of your Perſons; then will he like of your Duties, and not before.

Secondly, This ſerves for Inſtruction, touching thoſe which have Faith, but are not ſo careful to uſe and exerciſe it, as they ſhould be in the Duties of Worſhip towards God. O be admoniſhed, in and about all you do in the Worſhip of God, to ſet Faith on work. Remember, that under the Law, the Sacrifice was to be tied faſt to the Horns of the Altar: O labour in the diſcharge of Duty, to get up the Cord of Faith in your hands, and bind your Duties faſt to Jeſus Chriſt: O look up by an Eye of Believing to Chriſt, when you pray, read, hear the Word, or break Bread, or whatever you do, hang all on this Altar, and bind it faſt to the Horns of it by this Cord of believing, by concluding (when you come off from the Work) that God will hear your Prayers for his Son's ſake; and upon this Account he will accept your Dnties, tho' weak and poor, and that he will in his Time feed you and ſatisfie you, and give you the Thing you have asked at his Hands for his own Names-ſake; becauſe you have builded on the Lord Jeſus's Worthineſs, and tied your Duties faſt about him; for Faith is the uniting Grace between Chriſt and Believers; it firſt ties our Souls to Chriſt, and next our Duties; therefore ſaith *Habbakkuk*, Chap. 2. 4. *The* juſt Man *ſhall live by his Faith.*

Secondly, The Cord with which Believers ſhould and ought, to bind faſt their Sacrifices to the Horns of this Altar Chriſt, is a ſound underſtanding, in and about the Things they offer to God in Sacrifice; for want of which, Believers do loſe very much of the Reward

ward of their Work with God. Under the Law, if thoſe Sacrifices which the *Jews* did offer to God had wanted but an Eye, it was rejected, *Levit.* 22. 22. The Eye you know, is the diſcerning Part of a Beaſt; and ſurely God hath no more r gard for an Eye-leſs Sacrifice under the Goſpel, than he had under the Law; for if Knowledge (which is the Eye of the Sacriſice) be wanting, it is an imperfect Sacriſice, and much blemiſhed in God's Account: Therefore ſaith St. *Paul* in 1 *Cor.* 14. 15. *What is it then, when* I pray, I *will* pray *with* the Spirit *and* with Underſtanding; *and when* I ſing, I *will* ſing *with* the Spirit *and* with Underſtanding: So that you ſee, St. *Paul* was very careful to bind (what Sacrifice he had to offer God withal) very faſt to the Horns of the Altar Chriſt, with this Cord of Underſtanding; and indeed ſo ſhould all Believers elſe labour for ſuch a meaſure of Knowledge and ſpiritual Underſtanding of, and diſcerning into the things of God, ſo as to acquaint themſelves with the Nature, Uſe, End, Vertue and Excellency of the Work and Worſhip of God, in which they are employed, as that they may be able to give God a Reaſon of what they do; as that when God ſhall ask them this Queſtion (in their Conſciences) as once he did the *Jews* in *Iſa.* 1. 12. *Who* hath required *this at your* Hands? They may be able to anſwer again with the Church, in *Iſa.* 26. 13. *O Lord our God, other Lords beſides* thee *have had* Dominion *over us, but* by thee *only will we make mention of thy* Name. You know how God diſregarded the *Corinthians* duties and ſacrifices, for want of a true diſcerning of the Things in Worſhip which they adventured upon, 1 *Cor.* 11. 23, 30. *Therefore* my Brethren, *take St.* Peter's *Advice*, 2 Pet. 2. 18. *But grow in* Grace *and* Knowledge, that thro' the Exerciſe of which Grace, you may ſo bind your Duties to the Horns of your Altar Chriſt, as that thro' the not ſtarting aſide of your ſacrifices, you may be ſure not to miſs of the Reward of your Work.

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3. A Third Cord, with which Believers ſhould bind their Duties to the Horns of their Goſpel-Altar Chriſt, is the Cord of Love and Affection.

Love is and ought to be the ſpring of Action, it is not what Services we do for God, as the Principle from whence they flow forth to God, is the Thing God looks at; for did we offer God (in one Sacrifice) the Cattel upon a thouſand Hill, yet if this comes not freely to God from a Principle of Love and Affection, God hates all when done: Notable is that place in the Pſalms, *Pſal.* 40. 6, 7, 8. Sacrifice *and* Offerings *thou didſt not* deſire, *mine* Ear *haſt thou* opened. Burnt-Offerings *and* Sin-Offerings *thou didſt not* require. *Then ſaid I*, Lo! I come, *as it's written of* me *in the* Volume *of the Book*, I delight *to do* thy Will, *O God*, *yea*, thy Law *is in* my Heart.

Tho' this Propheſie doth principally concern Chriſt, whoſe Blood was preferred before all the ſacrifices in the World, with reſpect to taking away of ſin, yet this ſcripture may not unfitly be applied to the Saints with reſpect to their right performing of Duty, which teacheth us thus much; that unleſs that Principle of Delight or Law of Love (here ſpoken of) be in the Heart as a bottom to all our Duties, all our ſacrifices are of little Value with God: Therefore in *Lev.* 1. 3. whoever they were that would offer any Thing to God in ſacrifice, he was to offer it with a willing Mind: The Reaſon of it is given you by the Apoſtle, 2 *Cor.* 9. 7. *For God* loveth *a chearful* Giver.

Uſe. O then my Friends, labour after this Grace of the holy Spirit, O make it much of your Buſineſs at the Throne of Grace, that God would ſhed abroad much of his Spirit and Grace of Love upon your Hearts, that ſo you might not miſcarry in your Work and Service; and for want of this bleſſed Cord to tye your ſervices faſt at the Horns of the Altar Jeſus Chriſt: O this is a bleſſed

bleſſed Grace of the Spirit of God, he that hath much of this in his Heart, is a rich Man.

The World accounts thoſe rich, that have much of this World's Wealth in their Houſes, but the Word accounts them rich, which have much of this Grace ſhed abroad in their Hearts by the Holy-Ghoſt.

This makes Duty acceptable, this Grace of Love to God, (if in the Heart) will make a little Goat's Hair that's offer'd to God, pleaſing and acceptable in God's ſight. *Exod.* 35. 23. This will make thy weakeſt Groans very ſweet to God; O therefore! labour after this precious Grace and Jewel of God's Spirit, for the more you have of this, the more God will love you, and the more will God delight in your Duties; Love (as we uſe to ſay) is the Loadſtone of Love, it draws the Heart of the Object beloved, to love again.

The fourth Cord, with which Believers ſhould tie their Duties to the Horns of the Altar Chriſt, is Sincerity and Uprightneſs of Heart in the things of God; Sincerity of Heart to God is Varniſh to all other Gifts of the Spirit; therefore, doth St. *Paul* prefer this beyond the higheſt Gifts, Parts, and Learning, which Men may be endowed with in this World, 1 Cor. 13. 1, 2. *Tho' I had the* Tongues *of* Men *and* Angels *to ſpeak* withal, *yet if I had not* Charity, *I am become a ſounding Braſs, and a tinkling Symbal; and tho' I have the* Gift *of* Propheſy, *and all* Knowledge, *and underſtand* all Myſteries, *and have* Faith, *ſo as to* remove Mountains, *and have* not Charity, *I am* nothing. Alas! Brethren, for Men to get a head full of Notions, and to covet Gifts and Parts, to be able to talk and diſcourſe much among God's People, or to pray and preach much, or to ſpeak well from a Text of Scripture: If this be all that God ſees in a Man, truly that Man is but in an ill Caſe; it's true, he may be of uſe to benefit others,

others, but all in vain to himſelf; therefore ſaith St. Paul, *I deſire ſo to* preach Chriſt, *that I* my ſelf *be not a* Caſt-away; As if *Paul* had ſaid, true, I may be uſeful with my Gifts and Parts to tie on the Sacrifices (of others) to the Horns of this Altar Chriſt, yet all this while I may want the Cord of Sincerity to tie on my own Sacrifice; therefore it is that God requires (ſo often in his Word) the heart, *My Son give me thy Heart*; this God calls for often in his Word, *Prov.* 23. 26. By the Heart is meant the Uprightneſs and Sincerity of the Soul, concerning thoſe things which the Soul ſhall do for God; in 1 *Sam.* 16. 7. *The* Lord ſeeth not *as* Man *ſeeth*, Man *looketh at the outward* Appearance, *but* God *looketh at the* Heart.

Uſe. Labour for this Cord of Sincerity, that you may find Favour in God's Eyes, touching what you do in his Worſhip: O! this is as the Gold about the Temple, which made it ſo glorious to the Beholders; ſo doth this Grace wonderfully adorn the Temple of our Souls to God, in which God delights to dwell; therefore are the Prayers of the Upright ſo delightful to God; *Prov.* 15. 8. Never think your Duties faſt bound to the Altar Chriſt, unleſs they are tied to the Horns of it with this Cord; O! conſider well that place in 1 *Chron.* 28. 9. *David*'s Words to *Solomon*; *And thou*, Solomon, *my* Son, *know thou the* God *of thy* Fathers, *and ſerve* him *with a* perfect *heart*, *and a* willing *mind*, *for the Lord* ſearcheth *all Hearts*, *and* underſtandeth *all Imaginations of the Thoughts*; *if thou* ſeek him, *he* will be found of thee, *but if thou* forſake him, *he* will caſt *thee off* for ever.

A fifth Cord with which Believers ſhould bind their Duties to the Horns of the Altar Chriſt, is a zealous fervent Spirit in the Work and Worſhip of God, as the Apoſtle ſpeaks, Rom. 12. 11. *Not* ſloathful *in* Buſineſs, *but* fervent *in* Spirit, *ſerving the* Lord.

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A Soul that acts careleſly in the Worſhip of the Lord, is like a Cord let looſe or ſlackt, it gives Liberty to the Thing tied to roll or ſtart at pleaſure: A careleſs Heart in Worſhip deſtroys all in hand, and brings a Curſe upon the Perſon found under ſo filthy a frame of Spirit.

Many Chriſtians inſenſibly periſh and die to their Growth in Sanctification, and yet ignorant of the Reaſon of it; alas, it lieth here (*viz.*) in their giving way too much to a careleſs Frame of Spirit in the Work of God, who can think or imagine that God will bleſs the Means appointed for our Growth in Sanctification, when we come to the Means and Ordinances of the Goſpel, void of Hearts and ſerious ſpirits, which ſhould fit them for the Bleſſing of it, *Luke* 11. 53. *The* hungry *are filled with* good Things, *but the* rich *are ſent* empty away.

We uſe to ſay, that Gold is better worth than to give to Children to play withall, ſo doth God account the precious Things of the ſpirit better worth than to give out to careleſs Children, who rather play with holy Things than truly prize them; as it too too often appears by theſe two great Evils. Firſt, With reſpect to Perſons Careleſneſs in coming to the Worſhip of God, who can take their own Times in coming, as if it lay in their Power to make it ſubject to their carnal Intereſts in the World. The ſecond Evil in Perſons ſlight behaving themſelves when before the Lord in his Worſhip, ſo that as Men do behave themſelves in this Caſe, accordingly are the Dealings of God with them. As to thoſe ſpiritual Things which God gives out to Men in their waiting upon him in his Ordinances, according to that Word in *Jer.* 5. 25. *Your* Iniquities *have turned away theſe things*, &c.

Uſe. O then labour for this Cord of a fervent Spirit, that you may faſten your Sacrifices with Zeal to the Horns of the Altar Chriſt.

Friends,

Friends, Beg of God for it, O give not over asking, and crying, and praying, until you have got it; let there be no Neglect on your part in the getting of this Mercy into your ſouls, aſſure your ſelves that God will not be wanting to you, if you will not be wanting to your ſelves: I mean, God will not be wanting in giving out this Goſpel-frame of a fervent ſpirit to you, if you be not wanting to your ſelves in the asking and ſeeking of it at God's Hands.

God hath pawned his Word for it, and he cannot deny his Word, nor ceaſe to make it good to the ſouls of thoſe which ſhall plead his Word with him for any ſpiritual Mercy: Read often that place in *James* 1. 5. *If any* Man *lack* Wiſdom, *let him ask it of* God, *who giveth* liberally *and* upbraideth *not.*

My Friends, it's worth your while to conſider that place in *Rev.* 3. 16. where you may ſee how the want of this Cord of a zealous fervent ſpirit, did render the *Laodiceans* ſervices altogether lothſome to God, as that when their Work was done, God tells them he could ſpue both it, and them out of his Mouth; the Reaſon is given you, becauſe what they did in the Worſhip of God was done from a luke-warm ſpirit. O be afraid of this ye careleſs, heedleſs ſouls, which can pray and read, and hear themſelves faſt aſleep in the Worſhip and Ordinances of God; and others that can ſuffer their Eyes and Hearts to wander after every vain Object, while in the Worſhip of God; of ſuch a ſort of People did God complain of long ago, in *Ezek.* 33. 31. God ſaith, *This People* draweth near *me with* their Lips, *and* with *their* Mouths *they ſeem* to honour me; *but* their Hearts *run after their* Covetouſneſs.

Secondly, I come now to ſpeak of the ſecond Particular of the Horns on the Altar as they lead to Chriſt, and that is what affords the ſoul much Comfort, as the other did Inſtruction.

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If we conſider the Protection Believers have by Chriſt (while in his Serlice and Worſhip) if they with *Joab* do fly to Chriſt the great Altar for it; It cannot be denied but that theſe ſouls (whoſe hearts God hath awakend, to behold their danger while in the Worſhip and Service of Chriſt) have great cauſe to dread and fear what may befall thnm, or become of them before they come off the duty; now that Danger which attends God's people, while engag'd in the work of God, may be three ways conſider'd.

Firſt, With reſpect to the Juſtice of God.

Secondly, With reſpect to the Malice of the Devil.

Thirdly, With reſpect to the Malice and Hatred of wicked Men here below.

Firſt, With reſpect to God's Juſtice, which can't bear with the leaſt ſin committed any where, much leſs in his Worſhip and Service: As to that, did not the Blood and Merits of Chriſt interpoſe between God's juſtice and the ſoul, (in the performance of its Duties) it were impoſſible that ever the ſoul ſhould come off alive again, becauſe of the Stains, Weakneſſes, Impurities, and Defilements, our beſt Duties are accompanied with; an inſtance you have in the two Sons of *Aaron*, Levit. 10. 1. 2.

Secondly, It is ſo if we conſider the Malice of the Devil, who like a roaring Lion is going up and down the earth, ſeeking whom he may devour; whoſe devouring Rage and Malice is moſtly bent againſt the ſoul, when the ſoul is engaged for God in the peformance of ſome ſpiritual duty; a figure of which is in *Zach.* 3. 1. where no ſooner was *Joſhua* the High-Prieſt ingaged in the performance of the work of the Prieſthood, but preſently you have Satan at his right hand to reſiſt him; whoſe work was to hinder him in, and unfit him, what he cou'd, for God's work, therefore ſaith St. *Peter*, 1 *Pet.* 5. 8. *Be ſober, be vigilant, for your adverſary the Devil like a roaring Lion goeth about ſeeking whom he may devour.*

Thirdly,

Thirdly, It's ſo with reſpect to the Rage and Malice of wicked Men, who out of an implacable hatred againſt the Work of God, labour to take all occaſions, to endeavour the utter Ruine and Deſtruction of God's People; what Tumults and Commotion have the Children of this World (in all Ages) raiſed up againſt the godly, for their zealous attending upon the pure Worſhip and Ways of God? How many thouſands of innocent ſouls have the Seed of *Cain* brought down to the Duſt, for keeping cloſe to the Ways and Worſhip of God? And to this day, how do the wicked plot againſt the Juſt, ſeeking all Occaſions againſt them, to bring them down to the Duſt, both as to Life and Eſtate? How often (in our Days) have the wicked run together in whole heaps on the godly to diſturb them, and to divide and confound them, in, and about the Worſhip of God? How have ſome with Swords and Piſtols, violently broke into the Aſſemblies of the Lord's People, on purpoſe to deſtroy 'em in the place? How have the ungodly, in our days, halled out ſome out of their Meetings, and dragged forth others by the Heels through the Streets of our Cities and Towns to Priſon, not ſparing either Sex or Age? How full have the Priſons been at a time with the godly, meerly for being found in the Worſhip and Service of God? How have ſome been Sequeſtred from their Eſtates, others condemned to die, meerly on account of being found in the Worſhip and Service of God, and for refuſing to comply with any other Worſhip? Put all together, then have not the godly cauſe to fear and dread, when in the Worſhip of God? Who are expoſed to all theſe dangers, danger from Heaven, danger from Hell, and danger from this wicked World. O! what Cauſe is there for God's People (when in the Worſhip of God) to have recourſe to the Horns of the Altar Chriſt for ſafety with reſpect to ſoul & body; & with *Job* to take

hold of them, and ſhelter there. O! make much uſe of Chriſt for this end and purpoſe, for he is the Horns of the Altar that thou ſhouldeſt fly unto; for it's Chriſt adminiſtreth Safety to the ſoul, when in his Work and Service, as well as procureth Acceptation for thy Work and Service to God; therefore, whenever thou ſetteſt about Altar-work, be ſure to take hold of the Altar-Horns: Therefore, ſaith David, *Pſal. 96. 6. Honour and Majeſty are before him, Strength and Beauty are in his Sanctuary.*

Hence it was that *David* could ſo willingly worſhip God, and deſired (ſo much) to be found in his ſervice, he knew that the Horns of the Altar Chriſt, could afford him all manner of Protection, either againſt the Juſtice of God, the Malice of the Devil, or the Rage of the wicked and ungodly in this Life, Pſal. 84. 10, 11. *I had rather be a* Doorkeeper *in the* Houſe *of God, than to* dwell *in the* Tents *of* Wickedneſs, *for the* Lord *is a* Sun *and a* Shield. *So ſaith* Solomon, Prov. 18. 10. *The* Name *of the* Lord *is a* ſtrong Tower, *the* Righteous *run* there, *and are* ſafe.

O! you ſee what Protection the Horns of this Altar Chriſt did afford the *Iſraelites* in the Land of *Egypt*, and at the *Red Sea*, and in the *Wilderneſs* all along to their *Canaan*; what a covering Cloud was he to his People by Day, and what a Pillar of Fire was he to them by Night, for the ſafety of all theſe in the Wilderneſs, which by Faith took hold of him as their Horn of ſtrength and ſafety, inſomuch that the People never miſcarry'd until they let go their Hold-faſt in him, as you may ſee in *Pſalm* 106. from 34, to the 42*d* verſe.

O therefore, ſoul! wouldeſt thou be preſerved from the ſtorm and blaſt of the Terrible One, which beateth againſt the Wall, which affrights thee in

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the worſhip and ſervice of God. O then! whenever it be thou art about to worſhip God, either in publick or private, be ſure as ſoon as thou draweſt near to the Altar of Worſhip, to take faſt hold of the Horns of it; I mean, lay faſt hold by the Hand of Faith of the promiſed ſtrength and protection of Chriſt, and be ſure to hang there. O! lift up thy ſoul to him, and beg him, that he would now hide thee from the Juſtice of God; that for the ſtains and infirmities, and pollutions, thy Duties are cloathed withal, thou mighteſt eſcape the Portion that *Nadab* and *Abihu* was once in the like Caſe overtaken withal, *Levit.* 10. 12. And beg of him, that he would be a Refuge for thee, againſt the Malice of the Devil, who will be at thy right hand to reſiſt thee, *Zach.* 3. 1. And that he would hide thee from the Malice and Fury of the Wicked of the Earth, who are hunting up and down from place to place (like ſo many Dogs) to find out ſuch as are attending the Service of God; that if poſſible they may undo them, either in, or for their Work; this made *Paul* ſo earneſtly intreat the Saints in his Day, that they would pray, that he might be delivered from unreaſonable Men, *For* all Men *have not* Faith, 2 *Theſ.* 3. 2. So Epheſ. 6. 12. *For we* wreſtle not *againſt* Fleſh *and* Blood, *but againſt* Principalities, *againſt* Powers, *againſt the* Rulers *of the* Darkneſs *of this* World, *againſt* ſpiritual Wickedneſs *got into* high Places.

CHAP. XXVII.

I come to ſpeak of the Incenſe-Altar *overlaid with* Gold, *as it differed from the former, which was overlaid with* Braſs.

THE uſe of the Incenſe-Altar, was to offer Incenſe upon for a ſweet ſmelling Savour to the Lord, *Exod.* 40. 26, 27. Which Incenſe offered upon the Altar overlaid with Gold, did make the other Offerings that were offered upon the Altar overlaid with Braſs ſo ſavoury and ſweet before the Lord.

This the Apoſtle applies to Jeſus Chriſt in *Epheſ.* 5. 2. In which Words he takes in the uſe of both the Altars, and ſhews you, that the Incenſe-Altar overlaid with Gold was ſet up to make the Sacrifices of the ſlain Beaſts (which were offered upon the Altar overlaid with Braſs) very ſweet and delightful to God.

Pray obſerve well, the Words conſiſt of two parts.

Firſt, Of what relates to the Altar overlaid with Braſs.

Secondly, What relates to the Altar overlaid with Gold, which was called the Incenſe-Altar.

Firſt, Of what related to the Altar overlaid with Braſs, upon which was offered the ſlain Beaſts, *Exod.* 40. 29. This is ſet forth to you in theſe Words of *Epheſ.* 5. 2. *Walk in* Love, *as* Chriſt *alſo* hath loved *us, and* hath given *himſelf for us an* Offering *and* Sacrifice *to* God. This part of the Verſe agrees with the Altar which was overlaid with Braſs, upon which the ſlain Sacrifices were offered up to God in Sacrifice.

Secondly, That which in the Verſe relates to the Incenſe-Altar overlaid with Gold, you have in the latter

latter part of the Verſe, in theſe Words, *for a ſweet ſmelling* Savour. Both of which Uſes of the Altars, the Apoſtle makes to agree to, and in our Lord Jeſus Chriſt a Believer's ſpiritual Altar.

But here a Queſtion may be asked me, why the Incenſe-Altar ſhould be overlaid with Gold, and the Altar appointed for ſlain Sacrifices only with Braſs? To which I anſwer, by this difference in the two Altars, we may obſerve this Note for our Inſtruction; That as Gold is more excellent than Braſs, ſo was the Work of the Incenſe-Altar more excellent in the ſight of God, than that Work of ſlaying the Sacrifices on the Altar, which was overlaid with Braſs. And as theſe Altars were both Types of our Lord Jeſus Chriſt, with reference to the two-fold Work, he was to adminiſter for the Elect (which was firſt to offer himſelf a Sacrifice; and ſecondly, to make continual Interceſſion to God for them.) I ſay, it plainly ſhews us thus much, that although the Work which our Saviour did in dying the bitter Death on the Croſs, in order to the ſatisfying of the Juſtice of God (wherein he was a Sacrifice to take away ſin.) I ſay, though this was a very glorious and tranſcendent Work, yet the Work of Chriſt's Interceſſion is much more glorious. This will appear, if we conſider theſe two things. Firſt, the Apoſtle's Words, in *Rom.* 8. 34. who puts the Term (Rather) upon the Interceſſion of Chriſt, (a Work proper to the Incenſe-Altar) which Term is not put upon the Sufferings of Chriſt, Verſe 34. *Who is* he *that ſhall condemn? it is* Chriſt *that* died; *yea, rather is* riſen again, *who is* even *at the* right Hand *of* God, *to make* Interceſſion *for* us, giving you to underſtand, that the greater Excellency of the two, lay in the Work of Chriſt's Interceſſion, rather than in the Work of Chriſt's Sufferings; farther, it will more appear, in that the Apoſtle (in this 34th verſe) tells

you, that for this Work's ſake of Chriſt's Interceſſion, he ſitteth at God's right hand; as if the Apoſtle ſhould ſay, though the Work of Chriſt's Sufferings was a very glorious Work, yet that of his Interceſſion was, yea, is much more glorious in God's ſight, becauſe the Act of Chriſt's Interceſſion declares the former Act of his Sufferings to be wholly done and compleated; therefore, muſt Chriſt ſit down at his Father's right hand? This you may farther ſee held out to you in the Type it ſelf, Exod. 37. 26. where you may obſerve, that the Incenſe-Altar had his Crown of Gold placed upon it, (which the other Altar had not) which ſhews us (as hath been ſaid) that this Work of Chriſt's Interceſſion, crowns all the former.

But ſecondly, it will yet more appear, if we conſider the Eſtate and Condition our Saviour was in, when ſuffering upon the Croſs, and that was a guilty ſtate and condition he was under, (at that time, when he was upon the Croſs) the higheſt Guilt that ever was Man in this World (not any of his own) for there was never Guile found in his Mouth, but it was our Guilt which he took upon him, Iſa. 53. 6. *For it* pleaſed *the* Lord *to* lay upon *him the* Iniquity *of us all.*

But in the Work of Interceſſion, he is fully juſtified from all that ſin and guilt (which he took on him for us) by the offering up of himſelf to God as a Sacrifice, and the Juſtice of God hath nothing now to ſay againſt Chriſt; ſo that Chriſt takes his place in Heaven (without Controul or Objection) at the right hand of God, who ſits there making Interceſſion for us: And Chriſt taking his place there at the Incenſe-Altar, doth cauſe a ſweet ſmell to ariſe up to God from every other Act of Chriſt done before upon the Sacrifice-Altar overlaid with Braſs; becauſe now he acts not as a nocent Perſon, but as

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an innocent Perſon; therefore ſaith the Apoſtle, *Phil.* 2. 8, 9. ſpeaking of Chriſt, ſaith, *And* being found *in* Faſhion *like a* Man, *he* humbled himſelf, *and* became obedient to Death; *even the* Death *of the* Croſs, *wherefore* God hath *highly* exalted him, *and* given him *a* Name *above every* Name. Thus you ſee why the Altar of Incenſe was overlaid with Gold, but the other only with Braſs.

Uſe. O then! this ſhould teach Believers, where to run for ſound ſolid Comfort in doubting Seaſons, let it be at the Altar of Incenſe where Chriſt ſitteth at God's right hand to make Interceſſion for us. It's true, I have in my former Diſcourſe about the Altar of Satisfaction (which was overlaid with Braſs) adviſed ſouls to make at that Altar in doubting Seaſons, and ſo I ſay ſtill; for Chriſt could not have ſate down at the right hand of God, to have made Interceſſion for us, if he had not firſt ſuffered, *Phil.* 2. 8, 9.

But the Sufferings of Chriſt on the Altar of Braſs do not yield a ſoul ſuch full Matter of Triumph over ſin, the Law, and the Devil, as the interceding Work of Chriſt doth.

My Reaſon for it is this, becauſe that although Chriſt (in Love to his People) did go ſo far as to die for them, even the bitter Death of the Croſs, that ſo he might juſtify them before God; and although he went ſo far, as to pour out his ſoul unto Death, that by it he might redeem them to God, yet he might have miſcarry'd in the Work, he might not have been able to have given Juſtice its full ſatisfaction, and ſo he might have been held under the Power of ſin, and the grave himſelf; and ſo all the Elect have as really periſhed in him their ſecond *Adam*, as they had done before in the firſt *Adam*; not that any thing of this nature have been, but the Suppoſition may be made for

the farther clearing of our Matter in hand: But if the people of God look to the Incenſe-Altar, there they ſhall ſee their Surety Chriſt ſtanding at God's right hand, miniſtring for them before the Lord, which clearly ſhews thus much for our Comfort, That as our Saviour took all our Sins on him, and became guilty before the Juſtice of God; ſo now it's certain he is clear from them, and pronounc'd a juſtified Perſon, and we in him as fully and freely juſtified alſo; otherways Chriſt had never ſat down at the right hand of God.

Now this is that which fills up the Comfort of Believers, that Chriſt is tranſlated from the Altar overlaid with Braſs, to the Altar of Incenſe overlaid with Gold, which ſhews that he hath done the Work which he came to do for Believers.

Hence it is that St. *Paul* triumphs over Hell, Sin, Satan, the Curſe of the Law, and Death it ſelf; not ſo much from what Chriſt did at the Brazen Altar of ſatisfaction, as from what Chriſt doth at the Incenſe-Altar; therefore, is the Word (Rather) put upon that; not that the one could be without the other: I mean, not that we could have been juſtified, had not Chriſt died, but *St. Paul* ſhews you where to go (in doubting ſeaſons) for the greateſt Confirmation of your Faith and Comfort; Therefore ſaith *St. Paul*, Rom. 8. 34. *Who ſhall* condemn? *it is Chriſt that* died; *yea*, *rather is* riſen, *and ſitteth at the* right Hand *of* God, *making* Interceſſion *for us*: Therefore, ſoul! with *St. Paul*, lift up thy Head, and look up to the Incenſe-Altar, and there ſhalt thou ſee thy bleſſed Surety (that once took all thy ſins upon him) now ſit at the right Hand of God on the Throne of the Majeſty of Heaven, fully ſet free from all thy ſins, and diſcharged of all thy Guilt: Thou mayeſt aſſure thy

ſelf

ſelf, they will never come into mind more, God can never call them into Remembrance more, *Jer.* 31. 34.

They can never trouble thee more, to condemn or accuſe thee before God. O ſoul! before thy ſins can accuſe or trouble thee, they moſt trouble Chriſt in Heaven, for they are not thine, but Chriſt's ſins; I mean, they are ſo accounted to be his, becauſe he hath taken them upon him for thee, if thou art a Believer.

Therefore, as it's natural for every thing to make to their Home or Centre; ſo if ever ſin return again, it will firſt light upon Jeſus Chriſt. You know the Ant makes to his Hill, the Fox when abroad, will to his Hole; the Bee when abroad, will to his Hive; and if ever ſin ſwarms again, it will to its Hive, which is Chriſt, for he hath made it his by Imputation, and is become the Hive of ſin.

O doubting ſoul! fear it not, if by Faith thou didſt ever lay thy ſins upon Jeſus Chriſt; O! reſt contented, trouble not thy ſelf about it, for ſin ſhall never trouble either thee, or thy Surety more, Chriſt hath made ſure Work with ſin, it ſtands upon him ſo to do, for it was his ſin, *for it* was Chriſt *was* made ſin *for* us *that knew* no ſin, *that we* might be made *the* Righteouſneſs *of* God *in* him, 2 *Cor.* 5. 21.

And let all the Devils in Hell do what they can, yet Chriſt ſhall come the ſecond time without Sin to Salvation, *Heb.* 9. 28.

The Work of the Incenſe-Altar which was overlaid with Gold, it was to offer upon it the Incenſe-Oblation or Offering, Exod. 30. 1, 2, 3. with Exod. 39. 38.

Which Incenſe was made of ſweet Spices, as Gum, Galbanum, and Frankincenſe, ver. 34. This was (as I have already ſaid) to perfume all the other Offerings

Offerings, which were offered to God in Sacrifice. This ſhews us the ſecond part of Chriſt's Work, as he is a Believer's High-Prieſt, whoſe Work and Office as a High-Prieſt, as I have hinted already, was not only to offer himſelf up a Sacrifice to God for Believers, but alſo to make Interceſſion to God for them, which Interceſſion of Chriſt anſwers to the Work of the Incenſe-Altar: Inſomuch, that both of theſe Works of the two Altars meets in Chriſt the High-Prieſt of Believers.

Therefore, in the High-Prieſt under the Law (which was a Type of Chriſt our great Goſpel High-Prieſt) you may ſee how both theſe Works were proper to him.

Firſt, To offer the Sacrifice for the People, *Lev.* 2. 3, 4, 5, 6, 7.

Secondly, To make Interceſſion for the People, *Lev.* 9. 22. *And* Aaron lifted *up his* Hands *and* bleſſed *the* People, *and* came down *from* offering *the* offering *for* Sin, *and the* Burnt-offering, *and the* Peace-offering. So *Lev.* 16. 11, 12, 13. which Bleſſing of People, is as much as to ſay, his praying for the People; for ſo much the lifting up of Hands doth import, *Exod.* 17. 11. with 1 *Tim.* 2. 8. That God would pardon their Sin, accept their Sacrifices, and ſend them the Bleſſings of this Life, and that which is to come. 1 *Kings* 8. 55, 56, 57. Both of which Works in the High-Prieſt under the Law, doth the Apoſtle apply to Chriſt, and ſhews (as I have already ſaid,) That Chriſt was the Anti-type of the Jews High-Prieſt in theſe two Works. 1. Of offering of the Sacrifices. 2. In making Interceſſion for the People, ſaith the Apoſtle in Heb. 8. 3. *For every* High-Prieſt *is* ordained *to* offer Gifts *and* Sacrifices, *wherefore it is neceſſary, that* this Man (meaning Chriſt) *ſhould have ſomewhat to offer.* Now what it is that this Man Chriſt Jeſus, the Believers High-Prieſt

Prieſt was to offer in Sacrifice to God for the People; look into the 9th Chap. 26 verſe, and there it is told you what it was, ſaith the Apoſtle; *But now in the* end *of the* World *hath he* appeared (*meaning* Chriſt) *to put* away Sin *by the* Sacrifice *of* himſelf.

Secondly, The ſame Apoſtle tells you, that Chriſt hath another Work to do as our High-Prieſt, beſides the offering up of himſelf as a Sacrifice to God for Believers, and that is the Work of Interceſſion, or paying to God continually for all manner of Bleſſings for his Saints, which relate to this Life, & that which is to come, *Heb.* 7,24,25. *But this* Man (meaning Chriſt) *becauſe he* continueth, ever *hath an* unchangeable Prieſt-hood; *What to do?* ver. 25. *for* ever *to make* Interceſſion for us.

Now, about the Office or Work of Chriſt as an Interceſſor, there are theſe things conſiderable. Firſt, The Work it ſelf. Secondly, The time of it, how long it ſhall laſt. Thirdly, The end or purpoſe of the Work. All this you may ſee held out to you in the Incenſe-Altar, which was the Type of this Work of Chriſt's conſtant interceding for his People, *Exod.* 30. 7, 8, 9, 10.

Firſt, There is the Work it ſelf, ver. 7. *And* Aaron *ſhall* burn *thereon* ſweet Incenſe *every* Morning *when* he dreſſeth *the* Lamps, *he* ſhall burn *the* Incenſe *upon it.* So that there is a Work of Interceſſion for the High-Prieſt to do, which High-Prieſt now is Jeſus Chriſt; therefore ſaith the Apoſtle, *Heb.* 7. 21. with 25. *The* Lord ſware, *and* will not *repent, thou art a* Prieſt for ever (meaning Chriſt) *after the* Order *of* Melchizedeck. Now what was the Work of *Melchizedeck*? Was it not to offer up Prayers to God, on the behalf of the People, that God would bleſs them with the Bleſſings of his Love and Favour? *Gen.* 14. 18, 19. with *Heb.* 7. 1. Therefore

fore the Apoſtle adds this Paſſage, after that he hath ſhewed you that Chriſt was (in the Work of his Interceſſion) the Similitude of *Melchizedeck*, *Heb.* 5. 6, 7. Where ſpeaking of Chriſt, ſaith, *Who, in the* Days *of his* Fleſh, offered up *Prayers and Supplications, with* Tears *and* ſtrong Crys *unto* him *that was* able to ſave *him* from Death. Now you muſt not think that Chriſt in his Crys, Tears, Supplications, only prayed for himſelf at that time; No, no, but for all the Elect, who at that time met in Chriſt, as the Body united to the Head, and ſo he is to be underſtood as our interceding High-Prieſt, praying to God for us, againſt the Evil of Death. So ver. 10. This was done as he was called of God, according to the Order of *Melchizedeck*. That is, as he is a High-Prieſt, for ſo was *Melchizedeck*, *Heb.* 7. 1. whoſe Work was to bleſs *Abraham*, a Member of this Prieſthood, *Grace and Mercy*, Gen. 14. Therefore ſaith the Apoſtle, Heb. 7. 25. *Wherefore he is able to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make Interceſſion for them*; Therefore ſaith the Apoſtle, ver. 26. *Such an High-Prieſt became us.* And as Chriſt did pour out his Crys and Supplications with Tears here on Earth, it was to give Believers a comfortable view and ſight of what he is ever doing for them in Heaven, of which they may aſſure themſelves to the utmoſt. Therefore doth St. *Paul* ſo much comfort Believers againſt all fear of a total Miſcarriage; for it cannot be, becauſe Chriſt (as our great High-Prieſt) did not only interceed againſt it on Earth, by pouring out ſtrong Crys and Supplications, with Tears, *Heb.* 5.7. but he is doing of the ſame Work now he is in Heaven, with as much Fervency of Spirit for us. Rom. 8. 34. *Who is he that condemneth, it is Chriſt that died; yea, rather is riſen again, and ſitteth at the right hand of God, who alſo makes Interceſſion for us:*

Now,

Now, that the Interceſſion Chriſt makes, is a Work of Prayer which he poureth forth for his People to God evermore, as that which the Golden Altar for Incenſe was a Type of, will appear if we conſider that place in *Rev.* 8. 2, 3, 4, 5. with chap. 1. 13. *And I ſaw the* ſeven Angels *which* ſtood *before* God, *and to them were given* ſeven Trumpets; *and* another Angel *came and ſtood at the Altar* (which Angel was Chriſt) *having a* golden Cenſer *in his hand, and there was given unto* him *much* Incenſe *that he ſhould offer it, with the* Prayers *of all the* Saints *upon the* golden Altar *which was before the* Throne, *and the* Smoak *of the* Incenſe *which came up with the* Prayers *of the* Saints aſcending *up before* God, *out of the* Angel's hand. Now look into *Rev.* 1. 13. and you may ſee who this Angel was; *And in the* midſt *of the* ſeven golden Candleſticks, *one like unto the Son of* Man, *cloathed with a* Garment *down to the* Foot, *and girt about the* Paps *with a* golden Girdle.

Here you have the Son of Man repreſenting himſelf to *John* after he aſcends up into Glory, ſtanding in the Garb of the High-Prieſt, for ſo the legal High-Prieſt was attired when he was to adminiſter before the Lord.

That ſo we might underſtand for our great Comfort, that he is doing the great Work of the Prieſthood now in Heaven, for his People that are yet without the Tabernacle, as to their being in this Life, even for thoſe that are not entred within the Veil of bleſſed Glory and Immortality: So that you ſee that Chriſt is an interceding High-Prieſt now in Heaven pouring out his prevailing Prayers to God for his. And this is the Matter of the Work of Interceſſion.

Uſe 1. O then! what Cauſe have Believers to bleſs God for his Mercy, that there is an Interceſſor provided

vided for them, that can, and will prevail on their Behalf, if loud Crys, and ſtrong Supplications, attended with many Tears, will do it. O, my Brethren! this is an ineſtimable bleſſed Priviledge to Believers, that they have ſuch an interceding High-Prieſt as Jeſus is, who is heard in all things, and denied in nothing that he ſhall requeſt the Father for, on the Behalf of Believers. We uſe to ſay, that Man is happy, that hath a Friend in Court to ſpeak, if need be, on his behalf.

O! but how much more happy are Believers that have a Chriſt, a High-Prieſt in Heaven to agitate all their Matters and Concernments for them there. Hence it is, that the Pſalmiſt doth affirm, That there can be no want to them which fear God, *Pſal.* 34. 10. And St. *Peter* wonders, who can harm ſuch as be Followers of that which is good, 1 *Pet.* 3. 13. And ſaith St. *Paul*, who can lay any thing to the Charge of ſuch? And who can condemn ſuch? or can ſeparate ſuch from the Love of God, *Rom.* 8. 33. 34, 35. The Reaſon of all is given you in the 34th ver. For we have a High-Prieſt at God's right hand making Interceſſion for us.

Uſe 2. O then! let this bleſſed Doctrine adminiſter Comfort to the People of God at all times, in all Conditions, that they have a High-Prieſt in Heaven interceding for them at God's Right Hand.

O Brethren! of whom ſhould Believers be afraid that have ſuch an interceding Prieſt as Chriſt is; what if all the Tyrants in the World, and the Devils in Hell, ſhould ſet themſelves together againſt the poor Lambs of Chriſt; O! fear them not, there cannot a Hair of your Heads fall to the Ground. O you Saints! lift up your Heads, and be not ſo fearful of your Adverſaries, it is your High-Prieſt's

Work

Work in Heaven, to pray you down Deliverance from the hands of Men and Devils: Read that comfortable Place, *Exod.* 17. 8, 9, 10, 11, 12. When *Amaleck* came out to fight againſt *Iſrael*, it's ſaid, that all the while that *Moſes* lifted up his Hands to God in a way of Prayer and Interceſſion for *Iſrael*; *Iſrael* prevailed over *Amaleck*. O then! ſhall the liftings up of the Hands of a *Moſes*, ſo much prevail for God's *Iſrael* in a time of Danger (and yet *Moſes* was but a Servant, *Heb.* 3. 5.) and ſhall we think, that the lifting up of the interceding Hands of Chriſt (who is the Son) ſhall not prevail over theſe *Amalekites*, which Believers ſtand in doubt of here: O Brethren! do not diſhonour the interceding Office of Jeſus Chriſt your High-Prieſt, in giving way ſo much to your Fears: Remember what our Saviour ſpake in his own Caſe, the ſame he can, and will do in the Caſe of his People, ſo far as it ſhall ſtand with his Glory, and a Believer's Good, Mat. 26. 53. *Think* you not, *and I* can pray *to my* Father, *and he* can give *me* more than *twelve* Legions *of* Angels: What Work did that Angel make, which Chriſt prayed down for the Relief of his Church in the time of their Diſtreſs. *Iſa.* 37. 36. How did the Angel ſcatter in one Night that proud Blaſphemous Army; and ſhall we think that Chriſt's Prayers have loſt their Efficacy through length of time; No, no, *he is the* ſame yeſterday, *to* day, *and* for ever, *Heb.* 13. 8. And ſo in all other Exigencies and Straits, whether in Famine, Plague, Peſtilence, or whatever the Providence be which may occaſion Fear. Here is a ſufficient Balm for the ſoul in theſe Conditions; yea, in a Word, if thou wert brought ſo low with thy Diſtreſs, as that thou couldeſt not put up one Word in Prayer to God thy ſelf in the greateſt Neceſſity, thou mighteſt comfort thy ſelf in this, thy High-prieſt is praying for thee; for ſaith the Apoſtle,

ſtle, he ever liveth to make Interceſſion for us, *Heb.* 7. 25. This is the Ground, why thy Barrel of Meal waſheth not, and thy Cruſe of Oil ſpend not it ſelf in time of Famine, and why the Plague cometh not nigh thy dwelling place in peſtilentious Seaſons, *Job* 5. 17, 18, to 23.

Secondly, The next thing we are to ſpeak of, is the time how long this is to laſt, or how long this interceding Work of Chriſt was to continue for Believers; not only for the Saints under the Old Teſtament-Seaſons, but for the Saints under the New Teſtament-Seaſons alſo, even for us ſaith the Apoſtle, *Rom.* 8. 34. And ſuch a High-prieſt became us, *Heb.* 7. 26. And this will further appear, if you conſider this Work in the Type of it, as it's held out to you, Exod. 30. 8. *And when* Aaron lighted *the* Lamps *at* even, *he* ſhall burn *Incenſe* upon *it*, *a* perpetual Incenſe *before the* Lord, *throughout* your Generations.

Now obſerve, it was perpetually to burn before the Lord throughout their Generations; there was not a Generation, but muſt have the Benefit of this Altar of Incenſe, ſo is Chriſt an Interceſſor for the Elect in all Generations, and not only for time, either of the Day, or of the Night, but Chriſt is pouring out his interceding Groans to the Father for his People in all Ages. Therefore ſaith the Apoſtle, *Heb.* 7. 25. He ever liveth to make Interceſſion for us.

Uſe 3. O ſoul! then doubt not, thy Caſe goeth on in Heaven well enough, there is always Prayer going up to God for thee, to keep thee Night and Day from Danger; ſo long as *Moſes* his Hands were kept up by *Aaron* and *Hur*, it went well enough with *Iſrael*, *Exod.* 17. O! but here are the Hands of Chriſt lifted up for thee Night and Day, to keep thee

thee from the Arrow that flieth by Day, and the Shaft whhich flieth by Night; Read that place, *Iſa.* 27. 2, 3. *In that* Day *ſing ye a* Vineyard *of* Red Wine, *I the* Lord *do* keep it, *I* will water *it* every Moment *leaſt any* hurt it, *I* will keep *it* Night *and* Day. O! Chriſt is interceding Night and Day for thee againſt all Evils; It may be thou feareſt, that Sin and Corruption will undo thy ſoul, that the Devil and Temptation will be thy Ruine, that wicked Men will ſwallow thee up in the end: O ſoul! look up to Jeſus Chriſt under all this, eye him at the Throne of Grace wreſtling by his ſtrong Crys for thee; O, ſoul! live upon this in doubting Seaſons; O! go on in the way of thy Duty with Chearfulneſs; O! remember the Lord is with thee, his Spirit ſhall be with thee, his Prayers with thee; O! fear not: O! ſaith David, *The* Lord *is on* my ſide, *I will* not fear *what* Man *can* do *unto* me. O ſoul! whatever thy Danger be that ſhall beſet thee, whether it be from Hell, or this World, it can never ſeize thee while Chriſt is at Prayer for thee, but Chriſt as thou haſt heard, ever liveth to intercede on thy Behalf.

Object. But ſome may ſay, then why are Men ſo ſtrict to enjoyn the People to pray? Is it not enough that Chriſt (their High-prieſt) prayeth for them in Heaven?

I anſwer, It is true, in point of prevailing with God for the Elect, ſo Chriſt their High-prieſt prayeth enough for them: And in this ſenſe, there is no need of Believers praying, I mean, ſo as if their Prayers did give any Strength to the prieſtly Work, or Office of Jeſus Chriſt; therefore, that curſed Tenet of the Papiſt is to be abhorred by all true Chriſtians, which teacheth, that the Prayers of the Church meriteth, or procureth the Grace of God by its own Strength or Efficacy, blindly miſtaking that place, *James* 5. 16. *The effectual fervent Prayer of*

a righteous Man *availeth much.* Now in this ſenſe, there is no need of Believers Prayers, for this will be to deſtroy the Mediator-ſhip of Chriſt, and to render his prieſtly Office of no effect; for in point of Merit or Worth, God only accepts of the Prayers of Chriſt, and of the Elects for his ſake, according to that Word in Mat. 3. 17. *This is my* beloved Son, *in whom I am* well pleaſed.

But ſecondly, notwithſtanding the Interceſſion of Jeſus Chriſt, yet in point of Obedience to God, it is a Chriſtian's Duty to pray: So much as this is handed out to you in the Prieſt-hood of old. Read *Luke* 1. 8, 9, 10. ſpeaking of *Zacharias* the Prieſt, *While he* was executing *the* Prieſt's Office *before God in the* order *of his* Courſe, *according to the* Cuſtom *of the* Prieſt's Office, *his* Lot *was to* burn Incenſe, *when he went into the* Temple *of the* Lord, *and the whole* Multitude *of the* People *were* praying without *at the time of the* Incenſe. Now *Zacharias* the Prieſt, repreſents our Lord Jeſus in the Work of his Prieſtly Interceding-Office for the Elect; and you read, that notwithſtanding *Zacharias* was interceding at the Incenſe-Altar within the Temple, yet the People were to pray at the ſame time without; ſtrongly proving, that although Jeſus Chriſt, our Goſpel High-prieſt, ſtill intercedes in Heaven for the Elect; yet notwithſtanding it is highly the Duty of all the Elect (while without the Temple of Glory, and remain yet in the Body) to pray. This will farther appear, if you conſider that place in Rev. 8. 3, 4. *And* another Angel *came, and ſtood at the* Altar, *having a* golden Cenſer *in his* hand, *and there was given* unto him *much* Incenſe, *that he* ſhould offer *it* with *the* Prayers *of all the* Saints *upon the* golden Altar *which was* before *the* Throne, *and the* Smoak *of the* Incenſe *which* came *up with the* Prayers of the Saints, *aſcended* up *before* God, *out of the* Angel's Hand.

Hand. If you would know, who this Angel was, or is, you may read *Rev.* 1. 13. and there you ſhall (as I have ſaid already) find him to be Jeſus Chriſt, in all his prieſtly Formalities as our High-prieſt: And in this Chapter he is ſet forth to you in the Performance of his Work of Interceſſion for the Saints, by having a golden Cenſer in his Hand; which was what the High-prieſt, under the Law, did adminiſter before the Lord withal, *Numb.* 16. 46, 47. And the Angel had Incenſe given him to offer up to God in the Cenſer which was in his Hand; which Incenſe I underſtand to be meant the infinite Worth of his Blood and Righteouſneſs, which is continually pleaded by Chriſt, as a ground of full Satisfaction to God for the Elect: It's ſaid, there was much Incenſe given to this Angel, that is, as the Apoſtle elſewhere ſaith, in *Col.* 1. 19. It pleaſed the Father, that in him ſhould all Fulneſs dwell, which ſhews the abundant Worth and Efficacy, that lay in the Death and Righteouſneſs of Chriſt; therefore he is able to ſave to the utmoſt, all that come to God by him, *Heb.* 7. And to be a Propitiation in his Blood for the Sins of the whole World, 1 *John* 2. 2. That is, there was ſo much Incenſe given this Angel by the Lord, or ſo much Vertue put into the Death of Chriſt (that altho' it was never intended for all the World) yet there is a Vertue, or a Sufficiency in his Death, able to ſave all the World at once. And it's ſaid, the Angel offer'd Incenſe, that is, the Lord Jeſus Chriſt was interceding at the Throne of Grace for the Saints.

Now pray obſerve, all this was done with the Prayers of all the Saints, ſo that the Saints are ſet forth as a praying People, as well as Chriſt is ſet forth as an interceding High-prieſt, Chriſt's Prayers, and his People's Prayers, going up together before the Lord, make up the great Cloud of Incenſe which went up from the Altar.

Thus you ſee the Point cleared, that Chriſt's interceding in Heaven at his Father's right hand for Believers, doth not give any liberty to the leaſt neglect in prayer here on earth; therefore doth our High Prieſt, himſelf enjoyn prayer to be made by the Saints that live under his Prieſthood, *Matth* 26. 41. And farther ſays, that Men ought to pray always, *Luke* 18. 1. So likewiſe the Apoſtles of Chriſt, they tell you that the ſubjects of this Goſpel Prieſt-hood muſt pray, *James* 5. 13. and that they muſt pray every where, 1 *Tim.* 2. 8. and that without ceaſing, 1 *Theſ.* 5. 17. and that Men ſhould continue inſtant in it, *Rom.* 12. 22. and that Men ſhould pray always Night and Day, *Eph.* 6. 18. 2 *Theſ.* 3. 10. and for one another, *James* 5. 16. with this Advice, that it muſt be in the Holy Ghoſt, *Jude* 20. likwiſe this hath been made the Character of a good Man, *Act* 9. 11. and on the contrary, a prayerleſs heart is looked upon in Scripture to be wicked heart, *Job* 27. 10.

Thirdly and laſtly, I come to ſpeak of the end or main purpoſe of the work of the Incenſe Altar, or of the work of Chriſts Interceſſion, which he driveth on in Heaven for Believers: Now the purpoſe of this glorious work of Chriſt's Interceſſion, it was to make Reconciliation for ſin, or amongſt many other things, one main thing was this; (*viz.*) the keeping up a conſtant peace between God and the Soul, therefore it was called the office for atonement, *Exod* 30. 10. *And* Aaron *ſhall make* an atonement *upon the* horns *of the* Incenſe Altar *once a year with the* blood *of the* ſin offering *of* atonements, *once in* the year *ſhall he make* atonement *upon it throughout* your Generations, *its* moſt holy *to the* Lord.

This the Apoſtle applies to Jeſus Chriſt, *Heb* 2. 17. where you have the Apoſtle ſpeaking of Jeſus

Jeſus Chriſt as our Goſpel High Prieſt, ſucceeding *Aaron* of old, the Apoſtle hath this ſaying about it in Verſe 17. *Wherefore* in all things *it behoved him to* be made *like unto* his Brethren, *that* he *might be a* merciful High Prieſt *in* things pertaining *to God, and that* he *might* make Reconciliation *for the* ſins *of the* people: Note here, That he might make Reconciliation for the ſins of the people, or an atonement, which is all one; ſo that this was the end or purpoſe of the High Prieſt's atonement, it was to keep peace between God and the people under the Law; this you may ſee, read *Numb.* 16. 46, 47. 48. *And* Moſes *ſaid to* Aaron, *take* the Cenſer *and* put fire *therein off the* Altar, *and put on* Incenſe, *and go* quickly *unto the* Congregation, *and make* atonement *for them, for there* is wrath gone out *from the* Lord, *the* Plague *is* begun: *And* Aaron *took as* Moſes *commanded him, and* ran into *the midſt of the* Congregation, *and behold* the Plague *was begun among* the people, *and he put* on Incenſe, *and* made an atonement *for the* people; *and* he *ſtood between* the dead *and the* living, *and the* Plague *was ſtayed.*

Thus you ſee clearly what the purpoſe and end of the Prieſt's interceding or making atonement for the people amounts unto, it is to interpoſe between God's Wrath and the people, or to keep God at peace with the people; which is the proper Work of Jeſus Chriſt now in Glory, to make peace for the Saints, and to interpoſe by his Interceſſion between the Anger of God, and their ſinning ſouls, who labours by thoſe ſtrong cries, ſighs, and groans, with many Words which can't be uttered, to prevail with God that he'd be pleas'd for his own Death and Righteouſneſs ſake, to paſs by thoſe many ſins, failings and infirmities, which his people are apt to commit; And as in the like Caſe

we read of *Moſes*, Exod. 32. 11, 12, 13. So doth Chriſt (of whom in the Work of Interceſſion *Moſes* was the Type) caſt himſelf at the Feet of God, praying, begging, intreating, that he would be pleas'd to paſs by the Sins and daily Infirmities of his People, and not remember their Iniquities againſt them, but that he would extend his Love, Favour and Grace to their ſouls as afore-time, and would lead them and conduct them by his ſpecial Grace to the good Land of *Canaan*, the Land of Promiſe which was purchaſed for them by his own Blood upon the Croſs at *Jeruſalem*; and begs his Father that he would be pleaſed to look more upon his Blood and Righteouſneſs for them, and leſs upon their ſins; and doth confeſs as *Moſes* did, that the People are, and ever have been, a ſtiff-necked and rebellious People ever ſince he knew them, but yet ſtill crys, Good Father, put up all the Injuries done againſt thy Glory by this people, and let not thy Wrath wax hot againſt the ſheep of thy Paſture: O, remember the Promiſes thou haſt made to me concerning this people: That a Seed ſhould ſerve me, and a Generation of Men ſhould call me bleſſed, *Pſal.* 22. 30. and *Pſal.* 72. 17. And that I ſhould ſee of the Travel of my Soul and be ſatisfied, *Iſa.* 53. 11. and therefore prays that the Father would conſider what Loſs it would be to him (who was his Son ſhould the people miſcarry, how all his ſufferings would be loſt, the end of his coming in the fleſh would be loſt, the Fruit of all his Sermons, Works of Miracles, and Works of Righteouſneſs, would be loſt, therefore in *John* 17.24. prays ſaying, *Father, I will that they* whom *thou haſt* given me *be with me where I am*, that they *may behold* my Glory *which thou* haſt given me, *for thou* haſt loved me *before the* Fouudation *of the* World.

Uſe

Uſe 4. O then ſoul, thou ſeeſt where to fly under the Guilt of ſin, O what Comfort will this afford a poor doubting ſoul, that ſhall well digeſt this Truth into his ſoul, that Jeſus Chriſt is interceding for him now in Heaven, how will the Knowledge of this feed the Hearts of God's people in Times of Doubts. O let not the Wolves catch any Comfort from hence, this is what belongs to the true ſheep of Chriſt, and to none elſe: This is not for him, that will catch at any Comfort to protect himſelf in a Trade of ſin; but this truth chiefly belongs to thoſe, that are indeed truly humbled under, and burthened with, the ſenſe of the weight of ſin: To ſuch only I ſpeak, do your ſins preſs you down as a Cart is preſſed with ſheaves? Do your Iniquities ſo weigh down your Heads as that you cannot look up? Dare not you come to God nor ſtand in his preſence? Do you fear that your ſins have provoked God againſt you? Do you doubt the Plague is begun againſt you? Are you fearful the Wrath of God is coming out upon you; and that it may prove ſuch a ſtorm as may ſink you into the loweſt Hell? Yet, O look up to your interceding High Prieſt who is now in Heaven for you, who labours to prevail upon the Heart of God for pardoning Grace on your behalf, who likewiſe makes it his Buſineſs to obſerve his Father's Countenance towards Believers, that if at any Time his Face of Juſtice begins to look grim, and he perceives that Wrath begins to come forth, he may as *Aaron* did, ſtep quickly in between God and the people, and ſo by his interpoſing Preſence of Grace and powerful Interceſſion, he may allay the Anger of his Father again.

Hence it is, that *John* comforts doubting, drooping Souls in his Day with this Truth, becauſe indeed it is a Truth proper to that End and Purpoſe; and farther, *John* the Divine doth not only

apply this Truth as a Cordial, to bear them up under the ſenſe of ſin, but likewiſe as a notable Preſervative againſt the Act of ſin, 1 John 2. 1, 2. *My* little Children, *I write* unto you. *that you* ſin not; *and if any* Man ſin, *we have an* Advocate *with the* Father Jeſus Chriſt *the* Righteous; *and he is a* Propitiation *in his* Blood *for our* Sins, *and* not only *for* ours, *but for the* Sins *of the* whole World. O ſoul! live upon this bleſſed Truth, ſtay thy ſelf here under all thy Doubtings. O conſider! Sin may vex and diſquiet thee, but cannot hurt thee, ſo long as Chriſt keeps up his praying Hands to God for thee, it ſhall not do thy ſoul the leaſt Injury. Chriſt doth prevail, and he will prevail in Heaven for thee againſt Sin and Wrath. Chriſt lies in the way of his Father's Wrath, as it were, if any of it run forth, it muſt paſs through Chriſt; he ſtands between the Father and thy Soul, in a time of the Father's Diſpleaſure, and crys out, good Father ſtay thy Wrath! O! hold thy Hands, ſtrike not this poor Sinner; if thou ſtrikeſt, I am reſolved the Blows ſhall alight all on my Back; I will bear all, and ſuffer all, and take all, both Fault and Puniſhment upon my ſelf. This the Father tried once, and it proved true; when the Father went to ſtrike the Elect, the Blows fell all upon Chriſt's own Back, which bruiſed him very much, *Iſa.* 52. 1. which leads me to a fifth Uſe of the Point.

Uſe 5. Which is to exhort thee, O ſoul! from what hath been ſaid about the Interceſſion of Jeſus Chriſt for thee: O! to love Jeſus Chriſt with all thy heart, and with all thy ſtrength, and with all thy ſoul: O! who can love ſuch a Friend as Chriſt is too much: O! therefore ſtrive to love with the Love of Service and Obedience, with the Love of Delight, with the Love of Communion, and with the

the Love of Deſire, ſo as to part with Father, Mother, Wife, Husband, Children, Honours, Lands, Livings; yea, all that's near and dear, for Jeſus Chriſt. O! account nothing too much you do for him in his Worſhip, in his Ordinances, as in Prayer, Hearing, Reading, in Meditating, Mourning, Weeping, Repenting: O! account nothing too much, you adminiſter unto him in his People, in his Miniſters, in the managing of his Cauſe and Goſpel in the World. O! with *Mary*, think not your Alablaſter Box and Ointment too good to bring forth, in a time of Need for Jeſus Chriſt: O! account nothing too much that you ſuffer for Chriſt; account no Priſon too bad to go into for Chriſt, no Dungeon too deep to lie in for Chriſt, no Death too diſgraceful for Chriſt's ſake; becauſe he thought nothing too much which he ſuffer'd for you, nor any thing too much which he now doth for you.

CHAP. XXVIII.

Of the Brazen Laver.

I Now come to ſpeak of the brazen Laver which was for this purpoſe, that the Prieſts might waſh themſelves therein, before they went into the Tabernacle to perform the Worſhip and Service thereof, Exod. 30. 18, 19, 20. *Thou ſhalt* alſo *make a* Laver *of* Braſs, *and his* Foot alſo *of* Braſs, *to waſh* withal, *and* thou ſhalt *put it* between *the* Tabernacle *of the* Congregation *and the* Altar; *and thou ſhalt put* Water *therein, for* Aaron *and his* Sons *ſhall waſh their* Hands, *and their* Feet thereat, *when they go into the* Tabernacle *of the* Congregation; *they ſhall waſh with water that they*

they die not, *or when they* come near unto the Altar to *miniſter, to* burn offerings *made by* fire *unto the* Lord.

This brazen Laver was a Type of Jeſus Chriſt, and the Cleanſing-water which was in it, typed out the Blood of Jeſus Chriſt, which only can cleanſe poor ſouls, and waſh them from their ſinful guiltineſs, and ſinful filthineſs: For as the Prieſts under the Law were to waſh themſelves in the brazen Laver, before they were thought fit to have to do, either with the holy God of Worſhip, or the holy things of the Worſhip of God; ſo are all the Elect, firſt by Faith to waſh themſelves in the Blood of Chriſt, this ſpiritual brazen Laver, before they are thought fit to have to do either with God or his Worſhip.

Hence is that Cleanſing attributed to the Blood of Chriſt ſo often in Scripture, to ſhew you it performs the ſame uſe to the Goſpel Prieſts (for ſo doth the Goſpel-term every Believer, now *Rev.* 1. 6.) as the Laver-water did to the legal Prieſts, 1 *John* 1. 7. *The* Blood *of* Jeſus *that* cleanſeth us *from all* ſin: ſo *Rev.* 1. 5. *To* him *that* loved us *and* waſhed us *from* our ſins *in his* own Blood. Now in this chapter of *Revelations* you may ſee by the order of the words in verſ. 5. 6. how the Holy Ghoſt makes the type and the antitipe to agree. In *Exod.* 30. 19. you have the brazen Laver ſet up now: in the 5. verſe of this Chapter you have Chriſt ſet out to you performing the ſame uſe and office in waſhing and cleanſing. In *Exod.* 30. 19. you have the ſubjects ſpoken of, who they ſhould be which ſhould waſh in the brazen Laver, and theſe were *Aaron* and his ſons, now you know theſe were Prieſts. Now look into *Rev.* 1. 6. there the ſubjects ſpoken of, which muſt waſh in the Laver of Chriſts Blood, they are called Prieſts likewiſe, which intends, all believers in and under

under the Goſpel: all thoſe which have waſhed in the Blood of Chriſt our Goſpel brazen Laver, they are now all accounted Prieſts as well as Kings to God.

Uſe 1. Let it ſerve for information firſt concerning thoſe which have not yet waſhed thnmſelves by believing in the Blood of this ſpiritual brazen Laver. O Sirs, how do you think to be acccepted with the Lord, either in your perſons or performances. O you that contend ſo much about Religion, alas, to what purpoſe is it, when you your ſelves were never waſhed from your uncleanneſs in the Laver of Chriſt Blood through believing. O my friends, that I could perſwade you to read and well conſider that Scripture, *Iſa.* 1. 11, 12, 13, 14. and ſoon, *To* what purpoſe *is the* multitude of *your* ſacrifices *to me, ſaith the* Lord, *I am full of the* burnt-offerings *of* rams, *and the* fat *of* fed beaſts, *and I* delight not *in the* blood *of* bullocks, *or of* lambs *or of* he-goats; when *you come* to appear *before* me, *who* hath required *this at* your hands, *to tread in* my Courts, bring *no more* vain Oblations, Incenſe *is an* abomination *to me, the* calling *of* Aſſembles, *with your* new Moon *and* Sabbaths, I *cannot* away with it, *it is iniquity*; *even your* ſolemn meetings, *your* new Moons *and your* appointed Feaſts *my ſoul hateth*; *they are* a trouble to me, *I am* aweary to bear *them, and when you* ſpread your hands *forth I will* hide mine eyes *from you, yea, when you make* many prayers *I will not* hear, *your* hands *are* full of blood; *waſh you, make* you clean, *put* away the evil *of your* doings, *ceaſe to do* evil, *learn to do* well, ſo Verſe 18. *Then* come *and let* us reaſon *together*. Thus you ſee what you muſt be, a people waſhed and cleanſed from your Pollutions through Faith in Chriſts blood, e're ever you can come near God in Worſhip; do not think that God will draw near the Swearing Blaſphemer,

phemer, the Whoring Ranter, the Sabbath Profaner, the Unjuſt Oppreſſor, the Juſtice Wreſter, the Chriſtian Perſecutor; I tell thee no, no, do not deceive thy ſelf, be thou never ſo great or honourable in this World, yet while thou remaineſt in this Condition, God regards thy Service in his Worſhip no more, than he values the cutting off a Dog's Neck, *Iſa.* 66. 3. So likewiſe your Worſhip is abominable in God's ſight, you hear God accounts it ſo, let it be put forth in never ſo glorious a Dreſs, or done in never ſo princely a Chappel, or diſhed up upon never ſo good a Velvet Carpet, you hear what God accounts of it, until you have waſhed your ſoul in the Blood of Jeſus Chriſt by Faith. O Sirs! labour to draw near to Chriſt, and get your ſelves waſhed by his Blood. O! break off from your vile, helliſh, and prophane Lives, or God will never draw near your Worſhips while you live; you may aſſure your ſelves of it, the pure God can never commune with ſuch impure ſouls as you are in his ſight: You may make your ſelves as merry as you can, when you are in your Worſhips, but you may aſſure your ſelves, while you remain unwaſhed with the Blood of Chriſt, the great God will be far enough from coming amongſt you, to caſt in any true Mirth in the midſt of you.

Uſe 2. It ſhews you the Danger that will neceſſarily follow our Preſumption, in daring to meddle with any thing of the holy Ordinances of the Goſpel, without being waſhed in the Blood of Chriſt our ſpiritual brazen Laver; you ſee if the Prieſts (the Sons of *Aaron*) ſhould do it, they ſhould die for it. Certainly then, if God in his Juſtice ſhould ſmite with Death, all theſe Prieſts in *England*, which never yet were waſh'd in the Laver of Chriſt's Blood, we

we ſhould have more Pulpits empty, than we ſhould find Prieſts to ſupply them in *England.*

And how ſhould God make uſe of ſuch unwaſhen, ignorant Fellows, to waſh the unclean of the Times, when ſo many ſanctified cleanſed Miniſters of his own, muſt be thruſt out of that Work, and muſt ſtand by as uſeleſs the mean while; to me it is a great Myſtery.

Uſe 3. If it be threatned with Death, for any to meddle with the holy things of God, without being waſhed in the Blood of the Lord Jeſus; O! how ſhould we tremble then, to think how many Deaths Men bring on their Heads this Day in the World: O! was there ever more medling with the holy things of the Altar by unſanctify'd Men, and unwaſhen Prieſts, than in this Day: O! how do the holy Ordinances groan under this intollerable Burthen, that the Children's Bread muſt become Meat for every Swine.

Uſe 4. Laſtly, O! you that are the Prieſts of the Lord indeed (I mean Believers, Miniſters and People) would you be accepted in what you do for God; would the Miniſter of Chriſt be uſeful in his place to the People; what great Need have ſuch e're-ever they come into the Place of Worſhip: Firſt, by the lifting up of an Eye of Faith through Prayer, to caſt themſelves into the brazen Laver of Chriſt's Blood, e're-ever they caſt themſelves into the Pulpit. And you the People, would have the Bleſſing, and miſs the Curſe, which doth, or may attend the Ordinance; O! then look up, yea, get up to the brazen Laver every time you come to the Ordinances of God; remember the Prieſts, the Sons of *Aaron*, were to waſh every time they were to meddle with ſuch things. Now ye are the

Sons

Sons of *Aaron*, and of the Royal Prieſthood; O! labour to come in dropping wet (to the Ordinance) with the Blood of Chriſt, and that is the way to go out dropping wet with the Bleſſings of God.

CHAP. XXIX.

Of Anointing the Tabernacle *with the Veſſels therein*

THus having ended with the ſeveral Particulars in the Tabernacle, I now come to ſpeak of the Anointing of the Tabernacle.

For we find, that when *Moſes* had finiſhed the Tabernacle with the ſeveral Veſſels thereof, all this was to be anointed all over with Oil, *Exod.* 40. 9, 10. Now the Veſſels that were in the Tabernacle, as they had reference to Chriſt (as hath been ſhewed you) ſo alſo do they refer to the Individuals of the Church of God; this you may ſee in *Zach.* 14. 20, 21. *In that* Day *ſhall there be* upon *the* Bells *of the* Horſes, Holineſs *to the* Lord, *and the* Pots *in the* Lord's Houſe, *ſhall be like the* Bowls *before the* Altar; *for* every Pot *in* Jeruſalem, *and in* Judah, *ſhall be* Holineſs *to the* Lord. That is, every true Servant of the Lord, ſhall be under a great ſpirit of Holineſs in the latter Ages of the World.

Uſe 1. It ſerves to inform us of theſe two things: Firſt, That the leaſt Member in the Church of God is appointed for ſome Uſe; you know there were ſeveral Veſſels and Inſtruments in the Tabernacle, as the Pots, the Caldrons, the Fleſh-hooks, the

the Fire-pans, the Snuffers, and the like; now tho' theſe did differ in Glory the one from the other (for all had not alike Meaſure of Glory upon them, neither were they all alike employed in the ſame kind of Work) yet the leaſt Inſtrument or Veſſel in the Tabernacle was employed, and was of uſe, even to the Tongs and Fire-pan; both which were to right up the Coals on the Altar, and to carry forth the Aſhes of the Sacrifice. O! ſo it is in the Church of God, there is not one there in that Body or Tabernacle, but was appointed for Uſe in the Church, though their Work may differ, and their Gifts may differ, yet there is Work to employ all; ſo ſaith the Apoſtle, 1 Cor. 12. 4, 5, 6, 7, 8, 9, 10, 11. Where the Apoſtle tells you, that there be given to the Church, a diverſity of Gifts and Operations for every Man to profit withal, in ver. 10. *To* one *is given the* working of Miracles, *to* another *divers* kinds *of* Propheſy, *to* another *diſcerning of* Spirits, *to* another *divers* kinds *of* Tongues, *to* another *the* Interpretation *of* Tongues; *but all theſe worketh that* one *and the* ſelf-ſame Spirit, *dividing to* every Man *ſeverally as he will.* So that you ſee every one in the Church of God is of ſome uſe or other, for every one hath his proper Gift, every Chriſtian (in his place) muſt do ſomething in his Generation, to help forward the Glory of God.

Object. But ſome will ſay, their Gifts are ſmall, and their Graces ſmall, and they can do but little?

Anſw. It's true, where God giveth but little, he doth not require much, but yet requireth the Well-improvement of that little; the unjuſt Steward, tho' he had but one Talent, yet he was caſt into Hell for the Non-Improvement of that; what, ſoul! though thou can'ſt not preach for Chriſt, yet

can'ſt

can'ſt not pray to Chriſt for the Church, and Goſpel, and Miniſters, and Ordinances of Chriſt: What if thou wanteſt Gifts to pray, can'ſt not ſhed ſome Tears for a ſlain Chriſt, a dying Goſpel, a ſtarving, periſhing Miniſtry, and an impriſon'd Company of Saints, and baniſhed Saints? And what if thou haſt no Tears, haſt thou no Sighs and inward Groans for theſe things? What if thou haſt none of all this for Chriſt in his People, what haſt not a good Word for them? And what if thou durſt not afford them a good Word, what haſt thou not a piece of Bread to ſend them, or ſecretly to convey to them in their Sufferings? And what if thou wanteſt that to give them, haſt thou not a little Diſh to dip up a little Water as thou paſſeſt by a Priſon-door for them? *Mat.* 25. 35, 36, 37, 38, 39. O! let not the weakeſt Chriſtian ſet himſelf aſide to ſay, I can do no Work for God, I want theſe Gifts and Parts which ſome have, and therefore I can do little. O ſoul! though thou art but the Fire-pan in the Church, yet here is Work to be done for thee, though it be but to rid out the Dung of the Sanctuary. I mean, by the crying, and ſighing, and praying to God, that he would caſt out that Filth and Dung out of his Church and Sanctuary that is of late crept into it.

Secondly, It may inform us, what the Children of God are, and ought to be, the holy ſanctify'd ones of the Times. You read, what God commanded *Moſes* to do to the Veſſels in the Tabernacle; when they were framed and fitted, he was to anoint them all with holy Oil. O! ſo hath the Father anointed every true Believer with the Oil of Grace, which came down from Chriſt. So ſaith *John* 1. 16. *And of his* Fullneſs *have we* all received, *and* Grace *for* Grace. Hence is that of *Peter*, ſpeaking of the Saints, 1 Pet. 1. 2. *Elect*, according *to the* Foreknowledge

Knowledge of God *through* Sanctification *of the* Spirit *unto* Obedience, *and* ſprinkling *of the* Blood *of* Jeſus Chriſt. There is not one in the Body of Chriſt, but is ſanctified and fitted by Grace for the Work God appoints him to do, 1 Pet. 2. 5. *You are* built *up a* ſpiritual Houſe *to* God, and ſet apart for holy Uſes to God, as the Things of the Tabernacle were. Pſalm. 4. 3. *The* Lord *ſetteth* apart *the* Man *that is* godly *for* himſelf. O therefore, Sirs! ye that are the Tabernacle-Veſſels, O labour to anſwer the end for which you were dedicated to God at the time of your Converſion and Calling; remember the Reaſon, why you were caught out of the Power of Darkneſs; it was for this purpoſe, that you might be a holy People to God, and might bring him home, the Fruits of Righteouſneſs in your Lives for ever, *Titus* 2. 14.

CHAP. XXX.

Of the Tabernacle-Coverings.

I Come now to ſpeak of the outſide Coverings of the Tabernacle, which comprehended all the reſt.

Now, the Coverings were of two ſorts, which we may call the inward, or outward Coverings.

Firſt, The inward Covering, and that was very glorious.

Secondly, The outward Covering, and that was as mean and uncomely.

As for the inward Covering, you may read what is ſaid of that, *Exod.* 36. 8. *And every* wiſe-hearted Man *amongſt them that* wrought *the* Work *of the* Tabernacle, *made* ten Curtains *of* fine twined Linnen, & Blue,

Blue, Purple, *and* Scarlet, *with* Cherubims *of* cunning Work made *he* them: You may likewiſe ſee the outward Coverings of the Tabernacle, which ſeems to be as uncomely, as the other are comely and glorious, ver. 14. with 19. *And he* made Curtains *of* Goats-hair *for the* Tent *over the* Tabernacle, ver. 19. *And he* made *a* Covering *for the* Tent *of* Rams-skins dyed red, *and a* Covering *of* Badger's Skins *above that*. Suitable to which Coverings is the State and Condition of the Church of God, as it relates either to God, or this World.

Firſt, as it relates to God, ſo the Covering that is upon the Church is very beautiful and glorious, which anſwereth to the Coverings about the Tabernacle made of fine twined Linnen, and blue, and Purple, and Scarlet, with Cherubims of cunning Work, *Exod.* 36. 8. Which holds out to us, the Righteouſneſs of Jeſus Chriſt, with which the Church is cloathed withal; which Covering makes the Church truly beautiful and glorious in the Eyes of God, when this bleſſed Covering of Chriſt's Righteouſneſs, is put upon and hanged about the Church, then doth the Church look fair in God's account; ſo ſaith the Apoſtle, *Col.* 2. 10. *And ye are compleat in him, who is the Head of all Principalities and Powers*: That is, when the Church is cloathed upon with this Covering of Chriſt's Righteouſneſs; then are you compleat (who are of that Church) in God's ſight; not elſe.

2. Beſides, the Tabernacle-Covering agrees to the Righteouſneſs of Chriſt (I mean the innermoſt of the two Coverings) if we conſider the Obſcurity of the Tabernacle-Covering, it was not what was to be ſeen by every Beholder; for this Covering was hid from the Beholder, by reaſon of another Covering which was made of Rams-skins, and caſt over it. Read *Exod.* 36. 14. with ver. 19.

So

So it is in the caſe of the Churches greateſt glory in this life, the Churches greateſt glory and beauty doth conſiſt of a being cloathed with the Garments of Chriſt's Righteouſneſs. But its a glory veiled up from the eyes of the moſt of men, there is a covering of Rams skins drawn over it, which keeps the ſight of this glory from men; there is nothing but an eye of Faith can diſcern this, therefore is the glory of the Church ſaid to be a hidden glory from the world; men as men; ſee little into it or know little of it *Pſalm* 45. 13. *The* King's Daughter *is all* glorious within, *all* her cloathing *is of* wrought Gold. But however, though in the account of men the Church of Chriſt ſeems to be poor, and mean, and worthleſs, yet becauſe of the Righteouſneſs of Chriſt with which ſhe is cloathed, ſhe is very Beautiful, and Glorioues, and lovely in Gods eyes, *Cant.* 1. 9, 10. *I have* Compared *thee, Oh* My love, *to a* Company *of Horſes* in Pharoahs *Chariots*, Thy Cheeks *are* comely *with* Rows *of* Iewels, thy Neck *with* Chains *of* Gold; So ver. 15. *Behold* thou art fair *My love, behold* Thou art Fair, *thou haſt* Doves eyes; So Iſa. 43. 34. *For I am the* Lord thy God, *the* Holy one of Iſrael *thy* Saviour, *I gave* Egypt *for thy* Ranſome, Ethiopia *and* Sheba *for thee, ſince thou* waſt precious *in my* ſight, *thou haſt* been honourable, *and I have* loved thee, *therefore will I give* men for thee, *and* people for thy life. And hence it is the Saints are Gods Jewels, *Mal.* 3. 17. by all which you may Perceive what Great Reſpects God hath for the Church, Becauſe of that Glorious Tabernacle covering of the Righteouſneſs of Chriſt which is put upon them.

Uſe 1. O then how ſhould the Thoughts of this Wonderfully Raiſe and comforts, the Hearts of the people of God, eſpecially in two ſeaſons.

Firſt, in doubting Seaſons, when a poor Soul lyeth burthened under the ſenſe of his perſonal Vileneſs and Pollutedneſs before God, which oftentimes weakens the ſoul's Confidence in God, and keeps the ſoul at a diſtance with God, who thinks, that as he ſeems in his own Eyes, ſo he doth in the Eyes of God; O ſoul! remember the Tabernacle-Covering, that glorious wrought Piece which had the Cherubims wrought in it, which Cherubims were the Emblems and Signs of Mercy; in which Covering God looks upon all Believers, not as they are in themſelves, but as they are, and do appear before him in the Righteouſneſs of his Son, which Covering hides all thy Filth, Iniquity, and Infirmities.

Pſal. 32. 1. *Bleſſed is the Man whoſe Tranſgreſſion is forgiven, whoſe Sin is covered*; ſo that you ſee, there is that which doth cover Tranſgreſſion, and hide Iniquity, that it cannot appear before God to condemn the Soul, Rom. 8. 1. *There is therefore now no Condemnation to a ſoul in Chriſt Jeſus.*

The Robe of Chriſt's Righteouſneſs is ſuch a Covering for, and to the Church, as that it doth not only hide Sin, Pollution, and a thouſand times ten thouſand Infirmities, but alſo it preſents the Soul to God in its own Dreſs, and ſo draws forth the Love of God, and the Delight of God to the Creature, as if the Creature had never ſinned, Epheſ. 5. 26, 27. Husbands *love your* Wives, *as* Chriſt *hath* loved *the* Church, *and* given himſelf *for it, that he* might ſanctify *and* cleanſe *it by the* waſhing *of* Water, *and the* Word, *that he* might preſent *it to* himſelf *a* glorious Church, *not having* ſpot, *or* wrinkle, *or any* ſuch thing, *but that it* ſhould *be* holy, *and without* blemiſh.

There-

Therefore the Spouſe, in *Canticles*, doth notably diſtinguiſh her Condition in this Caſe, as ſhe ſaw her ſelf in her ſelf, and as by Faith ſhe ſaw her ſelf in the Righteouſneſs of Chriſt.

Firſt, as ſhe ſaw her ſelf in her ſelf, ſo ſhe crys out, ſhe was black as the Tents of *Kedar*; which Tents were made of black Hair-cloath, ſo black, and worſe was ſhe in her own Eyes, by reaſon of Sin and Corruption which dwelt within her; *Cant.* 1. 5.

Secondly, but as ſhe looked upon her ſelf in Chriſt covered over with his Righteouſneſs, ſo ſhe cryeth out, She was as comely as the Curtains of *Solomon*, there ſhe knew ſhe was without ſpot or wrinkle in God's ſight, and in the worſt of Times could go with Boldneſs to the Throne of Grace, to ask Grace and Mercy to help in time of Need, as the Apoſtle ſpeaks in *Hebrews* 4. 16. Here it was in this Covering, that *Paul* deſired to be found, above any Place or State in the World for Juſtification: *Phil.* 3. 9. *To be* found *in him*, *not having* mine own Righteouſneſs *which is of the* Law, *but that which* is *through the* Faith *of* Chriſt, *the* Righteouſneſs *which is of* God *by* Faith.

O ſoul! ſtudy this Tabernacle-Covering more and more, and labour by Faith to ſee thy ſelf in it, then thy Doubts and Fears will begin to leave thee, but not before.

Secondly, This will adminiſter great Comfort to the Soul in Times of Perſecution, when the Church ſhall be buffeted, and ſlandered, and ſlighted, and ſcorned, and caſt out as Evil, and accounted the Dung of the Times; then may the People of God comfort themſelves in this Truth, tho' Men ſlight them, yet God doth not, tho' they ſee no

Beauty in us, yet God doth, and he ſaith in all the Reproaches we meet with, we are honourable and precious in his ſight, *Iſa.* 45. 3, 4. What if Councils and Parliaments, Kings, and Princes, and Nations ſhall vomit us up out of the midſt of them, yet, the Lord hath other Thoughts of his People, and ſo long its well enough; the World thinks we are not worthy to live with their Dogs, but God accounts one of his Saints worth a whole Nation of the wicked Ones.

Uſe 2. Oh! then how ſhould this Truth preſs upon Men and Women, to get into this Tabernacle Covering: Oh! Sirs, whatever Thoughts you may have of your ſelves, it may be you are rich and honourable in this Life, you may have great Names amongſt your Neighbours for your Wealth, Parts, Wiſdom, or Valour, but let me tell you, if you be not within this Tabernacle Covering of the Lord Jeſus his Righteouſneſs, God accounts you more worthleſs than the Dung of the Streets, *Prov.* 10. 20. *The* Heart of a *wicked* Man *is little worth*; They are the ſcorn of Heaven, *Pſal.* 2. 4. They are the Burthen of the Earth, *Rom.* 8. 22. and to ſay no more, they are the Delight and Joy of Hell.

This is thy Condition, Soul, while thou art out of Chriſt, thou haſt no Tabernacle Covering about thee to preſent thee faultleſs to God, but art under the Law and Curſe, a poor, naked, wretched ſoul: Oh! therefore my Advice to thee, is to endeavour to get into this Righteouſneſs: O fly to Chriſt, give him no Reſt until he hath put this Glory upon thy ſoul, that ſo thou might'ſt not be found naked, when the great and notable Day of the Lord ſhall come.

I come now to ſpeak unto the outward Coverings, which covered or comprehended all the reſt of Coverings

ings or Things in the Tabernacle, and this Covering had very little or no Covering, had very little or no Beauty in it, there was nothing in it to delight the Eye of the Beholder at all, the Materials of it are ſo mean and contemptible, for they did conſiſt of Goats-hair, and Rams-skins dyed red, *Exod.* 36. 14, with 19. which was ſo faſtned together by Loops, and tacks being coupled round about, that when the Tabernacle was carried from place to place, there was nothing of the inſide Beauty or Glory to be ſeen at all: That which of the Tabernacle was diſcernable to the Eyes of the Beholders was Matter of Offence and Scorn, rather than any way taking to Men. Juſt ſo it is with the Church of God which is God's Tabernacle, for ſo in the New Teſtament is the Church of God ſtiled, *Rev.* 11. 1. *Meaſure the* Temple *of* God, *and* them *that worſhip* therein; ſo *Rev.* 21. 3. A Temple or Tabernacle, for the Uſe of both was alike, and therefore it had been all one if the Spirit had ſaid, *Meaſure* the Tabernacle *and the* Altar, *and* them *that* worſhip *therein*: I ſay, look how it was with the Tabernacle in the Wilderneſs, ſo it is with the Church of God, for the one was a Figure or Type of the other.

With what little outſide Glory doth God cloath his Church in this World, the Church comes with little of Obſervation, ſhe is not cloathed with the Pomp, Glory, Excellency and worldly Felicities of this Life; the great Pomp of this World belongs to the Church of Antichriſt, not to Chriſt's Church; the great Titles of Honour, great Places, and alſo to be called of Men, *Rabbi*, *Rabbi*, dwells in the Cup of Fornication, which Myſtery *Babylon* hath, who is termed the Mother of Harlots, *Rev.* 17. 4. This is the Reaſon, that there be ſo many of the Learned Clergy of the Nations run into her ſo often as they

have done all along, and have left the Tabernacle and Altar, (*viz.*) the Church of Christ and worship of Christ, who in the very face of their Convictions to the contrary, have struck in with the vanities of the Earth: Alas, the Reason is clear, the Tabernacle coverings are poor contemptible things made of nothing but Goats hair and Rams skins dyed red, here is nothing that will take with the Learned wise-man; I confess were the outward covering of the Tabernacle, the Church, deckt with Gold, precious Stones, Velvet Hangings dyed in Scarlet, carried up and down in a Chariot, and could it accommodate its Priests with Coaches, and settle each of them in four hundred a Year, and set them far from oppression, and make them the Lords and Rulers of the Earth, here might be something done: But instead of that, nothing but affliction, contempt, and persecution attends the Tabernacle, loss of Goods, Blood, and Fire, Rams skins dyed red, a colour which doth very well fit the Church of God in this life, which is always in a persecuted condition, dyed red with showers of Martyrian blood, hurryed up and down from place to place, banished from Country to Country, as the Apostle speaks, we have no continuing City here, but we seek one to come; from hence men and women take offence at the Tabernacle, and think it a sad uncomely thing, the very troubler of the Nations of the Earth; the Devil hath blinded the Eyes of Men that they cannot see into the inside glory of the Church of God, for if the Devil lets them see any part of the Church of God, it shall be but to stumble them, and set them at a further distance from it then before, they shall only see the out-side of the Church of God in her Goats hair covering, shews them the meanness of the

the Saints, and the Mechanickneſs or Servileneſs of the Miniſters and Servants of the Church of Chriſt, many of them not Learned, but Illiterate Men, many hardly ever ſaw *Oxford*, or *Cambridge* in their Lives, not a Doctor to be found one amongſt twenty; ſilly Febows, can hardly ſpeak Senſe, many of them nothing but a little Goats-hair, and the Coverings of the Tabernacle are of Rams-skins dyed red, who can delight in it, Fleſh and Blood can never embrace the Tabernacle, or the Church of Chriſt, becauſe they are always in Blood, nothing but Ruine attends it from Age to Age.

Thus the Devil ſhews his Kingdom, what an uncomely thing the Church is, what a ſad Covering it is covered withal, and tells ſouls, that they may judge of the inſide, by the outſide of it; when alas! all the Beauty and Glory of the Church of Chriſt lieth within; *The King's* Daughter *is all glorious within*, ſaith the Pſalmiſt, *Pſal.* 45. 13. And if ever God comes to open the Tabernacle-Glory to the ſoul, and gives the ſoul ſpiritual diſcerning to ſee into it, O! then the ſoul will quickly utter the Words of David, *Pſal.* 27. 4. *One* thing *I have deſired of* the Lord, *and* that *will I ſeek* after, that I may *dwell in the* Houſe *of the* Lord *all the* Days of my Life, *to* behold *the* Beauty of the Lord, *and to* enquire *in his* Temple.

Uſe 3. O then! let this Conſideration abundantly quiet the Minds of God's People under the Undervaluings you meet with from the World; doth the World ſlight you? Doth the World deſpiſe you? Alas! trouble not your ſelves about it, the World doth not ſee your Glory; remember the Tabernacle was uncomely on the outſide of it, nothing of any Beauty in the Church, this is the reaſon the World

crys,

crys, Raze her down, Raze her down to the Ground; Alas! they do not think the Church worth ſtanding: Alas! ſay they, what is there to be ſeen to take a Wiſe Man's Heart, nothing but a little Goat's Hair and Ram Skins dy'd red, not worth the looking upon it, much leſs the ſtanding of ſuch a deformed Piece in the World, therefore let our Eye look upon *Sion*, and let her be defiled; but let not this diſcourage the godly, but rather bleſs God that you ſee farther in things than they do, for Godlineſs is a Myſtery, ſaith *Paul*; and all the Things of God, as to his Church and Worſhip, are Myſteries and Riddles to the World, is what is veiled up and hidden from the moſt of Men, ſaith the Apoſtle, 1 *Cor.* 2. 14. *The* carnal Man *receiveth not* the Things *of* God, *for they are* Fooliſhneſs *unto him*, *neither* can he know *them*, *becauſe* they *are* ſpiritually *diſcerned*: God muſt firſt give the Man a ſpiritual Eye, before he can diſcern a Glory in the Church and People of God, ſo as to cloſe with them, delight in them, earneſtly to deſire after them, and heartily to reſolve with purpoſe of Heart to cleave to them, and to give up all and ſuffer with them, to live and die in the midſt of them; but bleſſed be the Lord, that opened your Eyes to behold the Tabernacle-Glory which is hid from Men: You have infinite Cauſe to bleſs God, that hath raviſhed you with thoſe inſide glorious ſights of the Tabernacle. Oh! how often have you been refreſhed in your ſouls in the Opening of it in the Ordinances, how have you been made to cry out with *Peter*, Matth. 17. 4. *Maſter*, *it is* good *to be here*; what bleſſed Heart-affecting Diſcoveries doth there come out of the Tabernacle ſometimes; therefore doth *David* ſo much prize the Tabernacle, or Houſe, and Church of God.

Pſalm

Pſalm 84. 1, 2, 4. *Oh! how* amiable *are thy* Tabernacles, *O Lord of* Hoſts, *my* Soul longeth, *yea,* fainteth *for the* Courts *of the* Lord, *my* Heart *and my* Fleſh *crieth out for the* living God, *bleſſed are all* they *that* dwell *in thy* Houſe, *for* they *will be* ſtill praiſing *thee.*

Why ſhould thoſe that live in the Tabernacle, or Houſe of God ſo much praiſe God? Anſwer, amongſt many Reaſons ſo to do, this is not a ſmall One, becauſe of the Exceeding Glory God diſcovers to them in the Church. O what glorious Gifts are there, what glorious Ordinances, what glorious Miniſters are there, what a glorious Goſpel, what glorious Diſcoveries are there made of this Goſpel in the Church, what a glorious Spirit is there in the Tabernacle of the Church. O what glorious Graces do there live in the Hearts of the Materials of this Tabernacle, beſides the Glorious Name of God lives there, and all this covered over with Rams-skins dy'd red, and Coverings made of Goat's-hair: But, however, let Believers comfort themſelves, God will have a Time, to remove the Covering made of Rams-skins and Goat's-hair, and then the World ſhall ſee and know the Worth and Glory of the Tabernacle, or Church.

There are many precious Promiſes in the Word of God, about the Removing of the Rams-skin Covering from the Church of God; take a few for all, one is in *Pſalm* 45. That where the Church of God (becauſe of her Deformity on the Out-ſide) hath been the ſcorn of the Earth, yet the Time ſhall come (when God ſhall remove her Rams-skin and Goat's-hair Covering) that the Rich Men of the Earth ſhall entreat the Church's Favour, as in *Pſalm* 45. 12. *And the Daughter of* Tyre *ſhall be there with* a Gift, *even the* rich *among the* People *ſhall entreat* thy Favour, *Iſa.* 60. 15. Whereas

Whereas thou haſt been forſaken and hated, ſo that no Man went thro' thee, I will make thee an eternal Excellency, a Joy of many Generations: ſo *ver.* 14. The Sons of them that afflicted thee ſhall come bending to thee, and all they that deſpiſed thee ſhall bow themſelves down at the ſoles of thy Feet, and they ſhall call thee the City of the Lord, the *Zion* of the holy one of *Iſrael*; *ver.* 13. The Glory of *Lebanon* ſhall come unto thee, the Fir-tree, the Pine-tree, and the Box, together to beautify the place of my Sanctuary, for I will make the place of my Feet glorious: ſo *ver.* 12. For the Nation and Kingdom that will not ſerve thee ſhall periſh, yea, thoſe Nations ſhall be utterly waſted: ſo *ver.* 3. For the Gentiles ſhall come to thy Light, and Kings to the Brightneſs of thy riſing: ſo *Iſa.* 54. 11, 12. O! thou afflicted and toſſed with Tempeſt, and not comforted, behold I will lay thy Stones with fair Colours, and lay thy Foundation with Saphires, I will make thy Windows of Aggats, and thy Gates of Carbuncles, and all thy Borders of pleaſant Stones: ſo *ver.* 13, 14. All thy Children ſhall be taught of the Lord, and Great ſhall be the Peace of thy Children, in Righteouſneſs ſhalt thou be eſtabliſh'd, thou ſhalt be far from Oppreſſion, for thou ſhalt not fear, and from Terrour, for it ſhall not come near thee.

But the Queſtion will be, when ſhall theſe Propheſies be made good?

I anſwer, When *Iſrael* ſhall come to his good Land, then it ſhall be, then ſhall God take away the Tabernacle-Covering made of Rams-skins and Goats-hair, which was upon the Tabernacle, all the while of its being in the Wilderneſs, and then will God ſhew the Glory of the Tabernacle his Church to all the World: Iſa. 60. 3. *The Gentiles ſhall come to thy Light, and Kings to the Brightneſs of thy riſing:* Is

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a Metaphor taken from the riſing Sun, as that when the Sun riſeth upon the Earth, all the Earth is filled with the Beams of its glorious Light, ſo ſhall the World with the Glory of the Tabernacle.

You know this Covering upon the Tabernacle laſted but during their Abode in the Wilderneſs, for when they came into the Land of Promiſe and Reſt, the Covering was taken away in a great Meaſure, and the Glory of it ſuffered more to appear than formerly, as you may perceive when *Solomon* turned the Tabernacle into a moſt Magnificent Temple. Now this Land of Reſt, or the end of the Wilderneſs-Journey, I find to be two ways held out in Scripture, either for the ultimate Glory above, or for that Kingdom of Glory which Chriſt calls his Kingdom, as he is the Son of Man which he ſo often promiſeth his People as the Reward of their Sufferings for him; for our Saviour makes a clear difference between the Kingdom of ultimate Glory above, and the Kingdom of Glory which Chriſt hath promiſed to give his People for their Faith, Love, and Conſtancy to him in Suffering-times; pray read well, and conſider that Paſſage of our Saviour, *Rev.* 3. 21. *To him that overcometh, will I grant to ſit with me on my Throne, even as I have overcome, and am ſet down with my Father on his Throne.* Mark, that there is the Father's Throne of Glory, and there is the Son's Throne of Glory; mine (ſaith Chriſt) and my Father's; now one of theſe Thrones, or Kingdoms of Glory, hath Chriſt made the proper Reward of the Saint's Sufferings, and that is, what he calls his Kingdom, a Kingdom diſtinct from the Father's, *Rev.* 3. 21. *I will grant him to ſit with me upon my Throne*; which is promiſed the Saints ſo often in the Word of Truth, *Matthew* 19. 28. *Revelations* 2. 26, 27. *Revel.* 20. 4. *Rev.* 21. 2, 3. Now all theſe Scrip-

Scriptures relate to the Kingdom of Chriſt, this none will deny.

Secondly, That this Kingdom is held out to the Saints, and promiſed them as the Reward of their Sufferings, it muſt alſo be granted.

Thirdly, That this Kingdom thus promiſed to the Saints as the Reward of their Sufferings cannot be applied to the ultimate Glory, will appear, if we look into each Scripture, neither can Men read theſe Scriptures ſo, without being guilty of putting meer Non-ſenſe upon the Face of Scripture; Pray let us look into theſe Places, Mat. 19. 28. *And* Jeſus *ſaid unto* them, Verily, verily, *I ſay unto you, That* ye *which have* followed me *in the* Regeneration, *when the* Son *of* Man *ſhall ſit* upon *the* Throne *of his* Glory, ye *alſo ſhall* ſit upon 12 Thrones, *judging the* twelve Tribes *of* Iſrael. Now this very Promiſe is again handed out by our Saviour (after his Aſcenſion) to *John* the Divine, in the Iſle of *Patmos*, *Rev.* 3. 2. *To him that overcometh, I will grant to ſit with me on my Throne.* Look into *Rev.* 20. 4. There you have the ſame Promiſe applied to his proper Subjects, which were ſuffering Saints. *And I ſaw* Thrones, *and* they *that* ſat *upon them, and* Judgment *was given unto* them, *and I ſaw the* Souls *of them that were* beheaded *for the* Witneſs *of* Jeſus, *and for the* Word *of* God, *and which had not* worſhipped *the* Beaſt, *neither his* Image, *neither* had received *his* Mark *upon their* Fore-heads, *nor in* their Hands, *and* they *lived and reigned with* Chriſt *a* thouſand Years. Now the Queſtion will be, Whether this Text do either relate to the Kingdom of ultimate Glory, taking its Riſe from the general Judgment-day, mentioned in *Matth.* 25. 31, 32. Or whether it relates to the ſetting up of Chriſt's Kingdom here on Earth, which is mentioned in Dan. 2. 44. *And in the* Days

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of theſe Kings *ſhall the* God *of* Heaven *ſet up a* Kingdom *which ſhall* never be deſtroyed, *and the* Kingdom ſhall not *be left to* another People, *but it ſhall* break in pieces, *and* conſume *all theſe* Kingdoms, *and it ſhall ſtand for* ever. Now certainly it cannot relate to that Kingdom which takes its Riſe from the general Judgment-day, becauſe we find the general Judgment-day pointed at by the Holy-Ghoſt, to be a thouſand Years after this Kingdom begins, *Rev.* 20. Where you read after a thouſand Year's Time ſpent, in the Management and Ordering of the Son of Man's Kingdom, then the general Judgment-day takes its place, as appears from Verſe 11, 12, 13, 14, 15.

Srcondly, Becauſe this Kingdom is to have an end before the other begins, *Revelations* 20. 7, 8, 9.

Thirdly, The great Glory reſolves this into it ſelf, 1 Cor. 15. 24. *Then cometh the End* (meaning the end of the Son of Man's Kingdom, which anſwereth to that in Rev. 20. 7, 8, 9.) *When he ſhall have* delivered up *the* Kingdom *to* God *the* Father, *when he ſhall have* put *down* all Rule, *and all* Authority *and* Power.

Fourthly, Becauſe this glorious Kingdom of the Son of Man promiſed to the Saints, as the Reward of their Faithfulneſs, in holding out, and ſuffering for him, is ſo far from being any part of the ultimate Glory above, I mean ſo as to be enjoyed above that which is expreſsly ſaid to come down from that which is above, *Rev.* 21. 2, 3. *And I* John *ſaw the* holy City, *the* new Jeruſalem *coming down from* God *out of* Heaven, *prepared as a* Bride adorn'd *for her* Husband; *and I heard a* great Voice, ſaying, *the* Tabernacle *of* God *is with* Men, *and he* will dwell *with them, and be* their God. Another Text of Scripture which ſpeaks of the Son of Man's Kingdom of Glory

Glory here on Earth, is in *Rev.* 2. 26, 27. *And he that* overcometh, *and* keepeth *my* Works *unto the* end, *to* him *will I* give Power *over the* Nations, *and he ſhall* rule them *with a* Rod *of* Iron, *as the* Veſſels *of a* Potter, ſhall they *be broken to* Shivers, *even as I have received of* my Father.

Now, Reader, pray read well, and conſider theſe Words, then give thy Thoughts, whether any thing in them can be applied to the ultimate Glory, not but that I believe the Saints ſhall enter there at laſt, but whether there be not a glorious Kingdom on this ſide that, for the Saints to enjoy as the Reward of their Sufferings, which hath its Foundation in the Scriptures. Now obſerve in the aboveſaid Words of *John*, it's ſaid, in this Kingdom the Saints ſhall have Power over the Nations, ſo as to rule ſome, and to break others in pieces with Rods of Iron. Now if this muſt relate to the Glory of the Saints after the laſt and great general Judgment-day, behold as I ſaid before, what Non-ſenſe we put upon the Scriptures; for according to the Deſcription given of the great and general Judgment-day, the Wicked muſt immediately (after Sentence given) depart into Hell, and the Godly ſhall be taken up into Heaven, where each Party ſhall be to Eternity, and ſhall never ſee the Face of each other more, *Matth.* 25. 33. with 41. Well then, according to that of *Matth.* 25. The Wicked and the Godly ſhall be ſo totally ſeparated, as that they ſhall never ſee the Face of one-another more; then where be the Nations, and who are they that the Saints muſt rule over with Iron Rods, and break to pieces? Beſides, over whom ſhall the Saints rule in Heaven, for there only God ſhall be all in all, 1 *Cor.* 15. 28. Again, Iron Rods notes Severity and Bitterneſs; now what of this, do you promiſe your ſelves in Heaven; Heaven knows nothing of that

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in the leaſt, and to ſay any ſhall rule with Iron Rods there, is to ſay that which the Word doth not ſay: Therefore be content (Chriſtian) to travel to the end of thy appointed Wilderneſs-Journey, and when the time cometh, that thou muſt enter into this good Land, and much promiſed Kingdom, then expect thy ſpiritual *Solomon* to turn thy Tabernacle-ſtate of Deformity, into a famous Temple of Glory.

CHAP. XXXI.

I come now to ſpeak of the High-prieſt *under the Law which was a* Type *of Jeſus Chriſt alſo.*

IN the handling of which, I ſhall obſerve this Method:

Firſt, Speak ſomething as to the Place out of which the High-prieſt was to be choſen.

Secondly, I ſhall ſpeak of the Qualifications which he was to be endued withal.

Thirdly, I ſhall ſpeak of the Conſecrated Garments which he was to adminiſter in.

Fourthly, I ſhall ſpeak of the Manner of the Prieſt's Conſecration.

Fifthly, Of the Work he was to do for the People when choſen for them.

Firſt, As to the place out of which the High-prieſt was to be choſen (by being choſen) I do not mean, that there was ſuch a Cuſtom, or Rule, amongſt the Jews (before the Corruption crept into the Jewiſh Church) for the People to chuſe their High-prieſts, but I intend the thing, as it reſpects the firſt ſetting apart of a High-prieſt for the People.

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Now the place from whence the High-prieſt was to be taken, it was from amongſt the Children of *Iſrael*, not from a ſtrange People, or Country, Exod. 28. 1. *And* take thou *unto* thee, Aaron *thy* Brother, *and* his Sons *with* him, from amongſt *the* Children *of* Iſrael, *that* he may *miniſter* unto me *in the* Prieſt's Office.

This Particular affords us theſe two Uſes.

Uſe 1. It ſerves to remove out of the way two great Objections, which may abide upon the hearts of ſome tender Souls, who may be unwilling to adventure their Caſe in Chriſt's Hands.

Firſt, Becauſe of their Unacquaintance with him, he is too much a Stranger to them, therefore ſome make no uſe of him for their High-prieſt.

Secondly, Others call in queſtion his Faithfulneſs, therefore others make no uſe of him; that which they have to commit to the High-prieſt's Care is of an infinite Value, it's the Price of a Soul, which if it ſhould miſcarry, through want of Faithfulneſs in the Prieſt, they loſe their All, and more than the whole World is worth. Now, to prevent theſe Fears and Objections, the Prieſt was to be taken from amongſt his own Brethren, it ſhall be no ſtranger whom you know not, or that knows not you, but of your own ſelves, from amongſt his Brethren, Bone of your Bone, and Fleſh of your Fleſh; this yields great Relief againſt Fears. Suppoſe the King ſhould ſend an Army over Sea, into ſome ſtrange Country, now if he ſhall make choice of ſome Alien or Outlandiſh Man to be General over them, how would this diſcourage the Army in their Way and Work; for who knows, but that a Stranger may ſell them into their Enemies Hands;

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or ſhould he not do ſo; yet he being an Alien, they not known to him, whatever their Neceſſities (with reſpect to want of Food, Cloathing, or any other Neceſſaries) may be, he cannot underſtand their Complaints, and they periſh without Remedy; but now, if the General be one of their own Nation, they will not ſo much fear their being betraid into the Hands of their Enemies, becauſe their General and they are all alike, hateful to the Enemy they engage againſt; beſides, whenever they have any Requeſt to put up to him, or Matter of Moment to inform him withal, they are ſure he knows their Language, and underſtands their Tongue, and they his, for he is born of the ſame Nation, a General made of his Brethren. Now as the High-prieſt (under the Law) was a Type of Chriſt in all reſpects, ſo in this very reſpect likewiſe, that ſo Believers might have great Encouragement to apply themſelves to him at all times; hence it is that *Moſes* (alluding to Chriſt) ſaith, Deut. 18. 15. *A* Prophet *ſhall the* Lord *your* God *raiſe* up unto *you from* amongſt *his* Brethren *like* unto me, *him ſhall* you *hear in* all things: So Heb. 2. 17. *Wherefore in* all things *it* behoved him *to be* made *like unto* his Brethren. So that you ſee the Apoſtle, as well as *Moſes*, (ſpeaking about Chriſt) alludes to the High-prieſt under the Law, which was to be taken forth from amongſt his Brethren.

Uſe 2. O then! what Comfort and Encouragement ſhould this afford the ſoul againſt the former Objections: Firſt, as to their Non-acquaintance with him. O ſoul, thou needeſt not fear, for thy High-prieſt is no ſtranger to thee, he is not an Alien which cannot underſtand thy Speech, thou mayeſt freely lay open thy mind to him in Prayer, whate're Diſtreſs or Want thou art in, come to him in Prayer, and thou needeſt not fear, he doth well know what it is thou

ſupplicateſt him about; this it was that encouraged *David* to come to him, and freely pour out his ſoul to him, he knew that Chriſt was no Stranger, nor a Man of an unknown Tongue to him, and he knew that Chriſt could as well underſtand, what he had to expreſs on his part to Chriſt, Pſal. 139. 4. Lord, *there is* not *a* Word *in my* Tongue, *but* thou knoweſt *it* altogether. Beſides, Chriſt is ſo well skill'd in our Tongue, that he can thoroughly judge of our Meaning, and broken Sighs and Groans delivered up before him; if we want Expreſſions, he can help the ſoul out in the thing, for he doth not only know what we ſhould ſpeak, but what we would ſpeak before him, and ſo helps us out in the Matter, Rom. 8. 26, 27. *Likewiſe the* Spirit helpeth *our* Infirmities, *for we* know not *what to* pray for *as we* ought, *but the* Spirit *it ſelf* maketh Interceſſion *for us with* Groans *which cannot be* uttered; *and he that* ſearcheth *the* Hearts, knoweth *what is the* Mind *of the* Spirit, *becauſe he* maketh Interceſſion *for the* Saints, *according to the* Will *of* God. For Chriſt is made a High-prieſt for this end, to ſpread the Complaints of his People before the Lord; therefore it is recorded in Rev. 8. 3. *And* another Angel *ſtood at* the Altar, *having a* golden Cenſer, *and there was given him* much Incenſe, *that he* ſhould offer *it with the* Prayers *of* all Saints. So that you ſee Chriſt did offer up the Complaints, Sighs, and Groans of his People to God, therefore muſt he be taken from amongſt his Brethren, a Member of the ſame Nation, born and trained up amongſt the People, that ſo he might be fully capable to do them that Service for which he was ordained a Prieſt.

Uſe 3. What Encouragement ſhould this Doctrine give a ſoul to adventure his All in the hands of this Chriſt, in point of that Faithfulneſs we may expect

pect to find in him meerly upon this account, that he is a High-prieſt called forth to the Work from amongſt his Brethren, and then this would remove the other Objection which ſome poor ſoul may make againſt Chriſt; O! That which I have to entruſt the High-prieſt withal, is of infinite Value, and if it ſhould miſcarry through the Unfaithfulneſs of the Prieſt, I am for ever undone, and ſhall never recover my ſelf more. Now, to prevent theſe Fears, the High-prieſt was to be taken from amongſt his Brethren, a Man intereſted with them in all the Properties together, whoſe Happineſs is bound up in the People's; one who muſt ſtand and fall with thoſe he is a Prieſt unto, who promotes his own, in ſeeking the People's Good for whom he undertakes, therefore muſt he be taken from amongſt his Brethren, to aſſure us of his Faithfulneſs and Diligence in the Work he hath undertaken for Believers; you know, that Chriſt our High-prieſt is called an Advocate, that is, one that pleads a Caſe in Law, 1 *John* 2. 1. Now what an Encouragement would this afford a Perſon, to make uſe of ſuch a Man in his Caſe, who is concerned in the ſame Caſe himſelf, ſo as that if it goes ill with the Client, it muſt go ill with the Advocate. O ſoul! thus much mayeſt thou draw out of this Particular, of the High-prieſts being taken from amongſt his Brethren, it is to encourage thee to make uſe of Jeſus Chriſt for a High-prieſt to God in the Behalf of thy ſoul, thou mayeſt aſſure thy ſelf, that he will be faithful to thee. No Bribes offered him can pervert or corrupt him, therefore is he called a Righteous Advocate, 1 *John* 2. 1. *We have* an Advocate *with the* Father, *Jeſus Chriſt the* Righteous; the Inheritance Chriſt as an High-prieſt and Advocate intercedes for, and pleads for in Heaven, is what he and thee are Joynt-heirs of together, *Rom.* 8. 17. *If*

Children, *then* Heirs, Heirs *of* God, *and* Joynt-heirs *with* Chriſt. So that thou ſtandeſt and falleſt with Jeſus Chriſt; Chriſt promotes his own Intereſt in promoting thine, if he prove unfaithful, it's as well to himſelf, as to thee; O therefore doubt of nothing! put thy All into his Hands, adventure whole ſoul and body upon his Prieſthood, thou canſt not do better; that which was *Peter*'s Exhortation to the Saints in his Day, is mine to thee, 1 Pet. 4. 19. *Wherefore let* them *that* ſuffer *according to the* Will *of* God, *commit the* keeping *of their* Souls *to him in* well-doing, *as unto a* faithful Creator. Soul, it would be very neceſſary for thee to keep this Truth always warm upon thy Heart, that it may give down its daily Comfort to thee, that the High-prieſt is thy Brother, for he was taken from amongſt his Brethren; it would be the choiceſt Food thou can'ſt live upon in thy Wilderneſs-Condition, if thou wert to take up thy Quarters at any time in a Dungeon, yet if thou haſt this Pot of Manna with thee (*viz.*) thy Brother is a High-prieſt in Heaven, what more comfortable Conſideration in the World than this? *David* was wonderfully raiſed in his Hopes and Expectations from hence, *Pſal.* 23. 1. The Lord is *my Shepherd*, I ſhall *not want*; that is, he is a Prieſt, whoſe Office it is to ſupply the Wants of the ſoul in any Condition, for ſo much was expected from the High-prieſt under the Law, he was to procure what Bleſſings he could for the People, Numb. 6. 23, 24, 25, 26. *And the* Lord *ſpake* unto Moſes, *ſaying, ſpeak unto* Aaron, *and to* his Sons, *ſaying on this* wiſe, ye ſhall bleſs *the* Children *of* Iſrael, *ſaying, the* Lord bleſs *thee and* keep *thee, the* Lord make *his* Face *to* ſhine *upon thee, and be* gracious *unto thee, the* Lord *lift up his* Countenance *upon thee, and* give *thee* Peace. Now that which greatens this Mercy is this, (That as it is the Place and Office of Chriſt to ſup-

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ply the Wants of his People) there is no Condition whatſoever, that his People are in at any time, but Chriſt is privy to it, Pſal. 139. 2, 3. *Thou* knoweſt *my* down-ſitting *and my* up-riſing, *thou* underſtandeſt *my* Thoughts *afar* off, *thou* compaſſeſt *my* Path, *and my* lying down, *and* art acquainted *with all my* ways. Herein lay *David*'s great Comfort, and the ſame may be thine, that this Want-ſupplying Prieſt that was ſo well acquainted with his Peoples ſeveral Conditions, he could appropriate him to himſelf as his Shepherd, *The Lord is my Shepherd*, ſaith *David*, that is, as if he had ſaid, I draw much of my Comfort from the Place out of which the Prieſt was to be choſen, which is this; he was to be called forth from amongſt his Brethren, ſo that he is not a ſtranger to me, a Man whoſe Voice or Words I underſtand not, or he mine, but he is my Brother which underſtands my Thoughts afar off.

CHAP. XXXII.

I now come to ſpeak of the Qualifications *which were required in the Perſon, which was to be the People's* High-prieſt *under the Law.*

THE High-prieſt was to be one of the meekeſt, tendereſt, mercifulleſt Men, exceeding others of his Brethren, a Man brim-full of Bowels of tender Love and Compaſſion towards thoſe he was to be a Prieſt unto. Secondly, he was to be as faithful

as merciful. Both of which Qualifications in the High-prieſt under the Law, you have the Apoſtle ſpeaking of, in the Epiſtle to the *Hebrews*.

Firſt, That he was to be full of Bowels and tender Compaſſion towards thoſe for whom he was choſen a High-prieſt, Heb. 5. 1. *For every* High-prieſt *taken from* amongſt Men, *is* ordained *for* Men *in* things *pertaining* to God, *that he* might *offer* Gifts *and* Sacrifices *for* Sins: So ver. 2. *Who can* have Compaſſion *of* the Ignorant, *and* them that *go* out *of* the way?

Secondly, The Prieſt was to be a faithful Man, a Man diſcharging his Duty with all Faithfulneſs and Sincerity towards his People, not ſeeking his own before their good, uſing all Diligence in his Place and Calling, with-holding no due Right from the People; thus much you have from the Apoſtle in *Heb.* 2. 17. ſpeaking of Chriſt, ſaith, *That in* all things *it* behoved him *to be* made like *unto his* Brethren, *that* he might *be a* faithful High-prieſt *in* things pertaining *to* God, *to make* Reconciliation *for the* Sins *of the* People: To be made like unto his Brethren; Who are theſe? Anſwer, Not only all Believers (for they are called Chriſt's Brethren too) but alſo, and moſt principally (with reſpect to Office) by Brethren, is meant all thoſe High-prieſts which were before his Incarnation, who were likewiſe the fore-running Types of him in the Work of the Prieſthood, and that it was the Prieſts of old that are moſtly intended (in this Text) as the Brethren which Chriſt was to be made like unto, will appear, if we conſider the end, why the Apoſtle ſaith, our Saviour muſt be made like to his Brethren: It was that he might make Reconciliation for the Sins of the People, *Heb.* 2. 17. A Work proper to none (under the Law) but to Prieſts. Wherein Chriſt was to be like his Brethren (in the Text) was in point of faithfulneſs, as well as in other reſpects; *That he might be a faithful*

faithful High Prieſt *in Things pertaining* to God, *to make* Reconciliation *for the* ſins *of the* people: So that you ſee ſo much as this was expected to be found in, and from the High Prieſt under the Law, that he ſhould be faithful.

Now both of the Qualifications in an abundant meaſure, the Apoſtle ſhews you, are in Chriſt our Goſpel High Prieſt, for ſo he applies the Thing for our Comfort, as indeed all this was but to ſet forth the Fulneſs of Grace, which from the Spirit of Anointing, the Father cauſed to run into Chriſt, to fit him for this great Work of the Prieſthood: Read *Heb.* 5. 1, 2. and Chap. 2. 17. *Iſa.* 11. 2, 3, 4. with Chap. 61. 1.

Uſe 1. I ſhall firſt of all take up the firſt of the Qualifications, and labour to improve it for the Encouragement of two ſorts of Perſons.

Firſt, For thoſe who as yet keep themſelves off from this High Prieſt Chriſt thro' a ſinful Fear.

Secondly, For thoſe who have made choice of Chriſt for their High Prieſt, but ſtill live in continual doubt about their Conditions.

As for the firſt ſort of Perſons, who yet ſtand off from Chriſt, and are afraid to cloſe with him ſo as to make him their High Prieſt: Oh! ſoul, how long wilt thou doubt, and by doubting keep thy ſoul off from Jeſus Chriſt, knoweſt thou not that there is a Neceſſity for thee to haſten to Jeſus Chriſt, art thou not convinced that thou art a ſinner and under the Curſe, doth not the Word tell thee that God is angry with thee every Day, *Pſalm* 7. 11. Doſt thou not hear the ſound of Wrath is gone out againſt thee, are not the Firſt-fruits of it upon thee already, which is but the Fore-runner of the full Winepreſs, which like a dark ſtorm is haſting after; and is

is there not greet need that Reconciliation for ſin ſhould be made to God for thy poor Soul, why then doſt thou delay thy haſtning to Chriſt the High Prieſt, that he might make atonement for thee to the Lord, that ſo a ſtop may be put to that wrath which (from the Lord) is gone out againſt thee; or doſt thou know a better way of Reconciliation and Pacification then by Chriſt; doſt thou not read that the Father is only well-pleaſed in Chriſt, becauſe he is his beloved Son, *Math.* 3. 17. Doſt thou not read, that he is the way, the truth, and the life to the Father, as that there is *no coming* to the Father but by him, *John* 14. 6. And that there is no other Name given amongſt men whereby we can be ſaved, *Act.* 4. 12. And that if we believe not in him, we ſhall die in our ſins, *Joh.* 8. 24. And the wrath of God ſhall abide upon us, *Joh.* 3. *ult.*

Obj. But methinks I hear thee reply, Oh but thou art afraid to come to Chriſt: I pray thee tell me where the ſtick lieth, what it is which hinders, and keeps thee back from the greateſt of mercies; what is it? Is it the greatneſs of thy ſins, Oh! then come to Jeſus Chriſt, for he is a merciful High Prieſt, filled brimful of bowels and tender compaſſion for ſuch an one as thou art, which have gone out of the way of God, mark the phraſe, *Heb.* 5. 2. *Who can have compaſſion on them that are out of the way; Oh the Spirit of the Lord God is upon me* (ſaith Chriſt) *and the Lord hath anointed me to preach liberty to the Captive, and to open the Priſon doors to them that are bound.* Iſa. 61. 1. Soul art not thou one of theſe Captives; art not thou a Captive to ſin, a ſlave to Satan, a priſoner to thy own luſtful wicked heart; as that if the Devil and Luſt bid thee to drink until thou art dead drunk in the place, thou muſt do it; if it bid the commit Adultery, Lie, Swear, and Blaſpheme the worthy name

name of God; if it bid thee Rob, Kill thou muſt do it; if it bid thee fight againſt the Goſpel of thy Salvation, ſpeak evil of good Miniſters for their faithful dealing with thy Soul; if it bid thee abuſe and perſecute the Lords people meerly for waiting upon him in his Ordinances; if it bid thee ſeek and hunt out their Meetings, until thou haſt tired thy ſelf with thy wicked journey, all this and more thou muſt do, thou canſt not help it, thou art not thy own but Satan's and Sin's ſlave: Now for thee was Chriſt anointed, and with infinite bowels of grace and tender compaſſion filled, that he might ſet thee at liberty from thy ſin and luſt, and that he might preach the acceptable year of the Lord to thy Soul; O therefore come in, come into Chriſt, do not ſo much look upon what thou haſt been in thy ſelf, as upon what Chriſt is anointed to be, and to do for thee as a High Prieſt if thou wilt come in to him, look not ſo much upon thy ſins as upon the infinite compaſſions of Chriſt as a High Prieſt, which was ſo made for them that go out of the way, yea, and for the ignorant likewiſe, that ſhould not diſcourage thee neither, forif thou comeſt to Chriſt as a High Prieſt, he will teach thee the fear of the Lord, the knowledge of himſelf, and the exceeding evil of ſin, which thou didſt not know before, *Iſa.* 29.24. *They alſo* that erred *in* Spirit *ſhall come to* underſtanding, *and* they *that* murmured *ſhall* learn Doctrine: Oh Soul, throw thy ſelf upon him, he will not reject thee for thy ſins, but pardon thee of them, and pity thee under them; Oh remember he is the High Prieſt which is full of compaſſion, look up to him and haſten thy Soul to the gate of his tender mercy, and thou ſhalt find acceptance with him, take his word; live on it as ſurer then Bill or Bond from the faithfulleſt Man in the world, for it came from his lips who ne'r ſpake an untruth in's life, *John.* 6.37. *He that comes to me i'll in no wiſe caſt out.* Se-

Secondly, As for thoſe who have made their choice of Chriſt, but ſtill doubts of their condition; Oh Soul, didſt thou know how much comfort and ſatisfaction thou maiſt draw out of the Prieſtly office of Chriſt, thou wouldſt never doubt more; I do confeſs that Satan labours to fill the minds of the people of God with great fears and doubtings, but would they view this Qualification (of compaſſion) in their High Prieſt, it would abundantly fortifie them againſt all Objections whatſoever Satan could make againſt them; there be theſe five things which do ordinarily cauſe doubtings in the hearts of the Lords people,

Firſt, The guilt of ſin.

Secondly, The ſtrength of corruption.

Thirdly, The violence of Temptation.

Fourthly, The weakneſs of Grace.

Fifthly, Their backwardneſs in duty.

Firſt, If it be the guilt of ſin which cometh in upon thee, under all this look up to Chriſt; let it not drive thee from, but to Chriſt; for he is full of bowels and tender compaſſion on purpoſe to deal with thee under this diſtemper, take his own words for it, *Art thou* laden *with* thy ſin, *as that* thou canſt not hold up *thy* head, ſaith Chriſt, then *come* to *me*, and I will freely pardon it *for my* name ſake, *though* your ſin *be as* red *as* Crimſon *and as Scarlet*, *yet I will* make them *as* white *as* ſnow and as wooll; *Iſa.*1.18. Is it the power of ſin troubles thee, Oh then look up to Chriſt thy High Prieſt, who is full of compaſſion, filled up with it to out-vie thy corruption, the Father was reſolved to bring his elect to glory through Chriſt's Prieſthood, therefore filled Chriſt with infinite affection towards his people, that he might pity and compaſſionate them in all diſtempers, the people were in an ill caſe in the wilderneſs for want of greater meaſures of this in *Moſes*, who had undertaken the

the Conduct of them, *Numb.* 11. 11, 12, 13, 14, 15. *Moſes* crys out, I am not able to bear all this people alone, becauſe it is too heavy for me; Oh! but it's otherwiſe with Chriſt, for the Father was reſolved to fill Chriſt with ſo much Compaſſion, as that he ſhould never complain of his Burthen, in having to do with ſuch corrupted Ones as thou art, *Heb.* 2. 17, 18. For he was made a merciful High Prieſt in Things pertaining to God, that he might be able to ſuccour thoſe that are tempted. (Mark that) To ſuccour the tempted or burthened, not to reject them under it: Oh! then come to Chriſt, bring thy Corruption with thee, lye down with it at the Feet of Chriſt and he will unlade thy Burthen for thee, *Mat.* 11. 28, 29. *Come unto me all ye* that are weary *and* heavy laden, *and I will* give you Reſt. Oh! burthened Soul, here is thy Call, what can'ſt expect more at Chriſt's Hand, than to be bid under this Weight of Corruption to come away to him.

But it may be thou wilt ſay, but I am afraid, ſhould I come, my Corruption would ſtir up Fury in my Lord? Soul, Chriſt gives Anſwer to it (what wilt thou have more) and bids thee put him upon the Trial, for ſaith Chriſt, *I am* meek *and* lowly in Heart, *therefore* come unto *me.* Mat. 11. 29. And alſo tells thee, that Fury is not in him. Iſa. 27. 4. He means towards ſuch as are burthened with Corruption, there is no Fury in him againſt ſuch, but rather wonderful Love, and tender Pity and Compaſſion, yea, ſo much that Chriſt could, and will bear the Burthen himſelf rather than it ſhould ſink his poor people, therefore, if there be no other Help, or Remedy to be had againſt the Burthen of Corruption, we are by Chriſt's Word exhorted to caſt the Burthen upon his ſhoulders, *Pſal.* 55. 22. *Caſt thy* Burthen *upon the* Lord, *and* he ſhall ſuſtain *thee, and he ſhall* never ſuffer *the righteous to be moved.* Is it the Violence of Temptation makes thee to doubt,

doubt, come to Chriſt, look up to him, he is merciful and full of Compaſſion, it's not thy Temptations ſhall alienate Chriſt's Heart from thee, but rather work his Heart to compaſſionate thy Condition, Chriſt is ſo merciful as to diſtinguiſh between thy Temptation, and thy allowing of it and delighting in it, as a tender-hearted Husband would do in the like Caſe about his Wife; ſuppoſe a Woman ſhould be violently ſet upon by ſome wicked Perſon, and he ſhould be too ſtrong for her and get her under him, and ſhould abuſe her Body; her Husband coming in the mean Time, and finds her in the Act, yet when he beholds her ſtrugling and ſtriving with the Man to get from him, and when he ſees the Tears which dropt from her Eyes, do you think that this Husband will put her away from him: No, no, but rather embrace her in his Arms with all Tenderneſs and Affection imaginable: Take one comfortable Inſtance for this, in our Saviour's Carriage of Old in the like Caſe, and aſſure thy ſelf what he was in his Carriage then, he is the ſame ever ſince, and ever will be to his People under their Temptations, *For he is* the ſame *yeſterday, to day, and for ever*; Heb. 13. 8.

The Inſtance you have in *Zach.* 3. 1, 2. Where you have *Joſhua* the High Prieſt (who perſonates the whole Church of Chriſt) violently ſet upon by the Tempter, who was ſaid to reſiſt *Joſhua*, that is, tempted him, and ſtruggled, and ſtrived with *Joſhua* to have his Pleaſure of him, to make him ſin and tranſgreſs againſt Chriſt; but did Chriſt reject *Joſhua* for this, and caſt him off, no ſure, but it rather wrought forth his Heart towards him with the greateſt Pity and Tenderneſs; the Bowels of Chriſt wrought toward *Joſhua* all the while of the Temptation, and pray obſerve where and upon whom did our Saviour charge the Guilt of the Temptation, was it not upon Satan the Tempter, or *Joſhua* the tempted, not a Word ſpoken againſt *Joſhua*, but all

all the blows fell upon Satan, ver. 2. *And* the Lord *ſaid unto* Satan, *the* Lord rebuke thee Satan, *even* the Lord *which hath choſen* Jeruſalem, *Rebuke thee, is not* this a brand *pluckt out of* the fire.

But it may be you will ſay, when Chriſt ſtood up ſo much for *Joſhua*, it was at a time when Chriſt had nothing to accuſe him withall, he had kept his Garments pure and Unſpotted, but this is not my caſe, I have my filth publickly upon me, my Temptations have made me very black and uncomly in his preſence? I anſwer, it's true, Chriſt did not accuſe him with any thing that was the effect of his compaſſion as a High Prieſt, but that he had nothing to accuſe *Joſhua* withall, you may read the contrary. Verſe 2, 3. For firſt our Saviour was forced to Confeſs, that his Temptations had made him as Black as a Brand pluckt out of the fire, it's then a ſad Thing to look upon, it's then full of ſmoak and filth, apt to ſtain any thing it toucheth. Secondly, he had then at the ſame time very filthy Garments upon him, a great deal of Pollution, enough to render him as bad in Chriſt's ſight as bad may be, yet all this was buried up in the bowels of his Prieſthood, and then why ſhouldſt thou not expect the ſame Grace upon Coming for it, for all this was to ſhew the Carriage of Chriſt to his Church, for *Joſhua* was but a Figure of the Church then as it was newly come out of *Babylon*, which came up to *Jeruſalem* with abundance of Pollution cleaving to her; yet Chriſt undertakes with the Father, that in time he will preſent it a more glorious Church, *For he would cauſe* her Iniquity *to paſs* from her, *and give* Change of Garment *to her, and would put* a Fair Miter *on her* head, *ver.* 5.

Again, Is it the weakneſs of thy Grace makes thee to doubt. Oh! look up to thy High Prieſt Jeſus, there is infinite Compaſſion for thee under all this: Was *David's* Faith weak, which ſometime made him to cry out,

out, Pſal. 73. 26. *My* Fleſh *and my* Heart *fails me*; And at another time, *I ſhall* one day *periſh by the* hand *of* Saul; and again, when it drove him to feign himſelf mad, to eſcape the Danger which he feared might come upon him amongſt the *Philiſtines*, yet Chriſt had Bowels for theſe Weakneſſes, and this *David* could ſet to his Seal, that nothing of this nature had made a ſeparation between him and Chriſt, for Chriſt continued the ſame in Bowels toward him as before, *Pſ.* 103. 2,3,4. *Bleſs the* Lord, *O my* ſoul! *and* forget not *all his* Benefits, *who* forgiveth all *thine* Iniquities, *and* healeth *all thy* Diſeaſes, *who* redeemeth *thy* Life *from* Deſtruction, *and crowneth thee with* loving Kindneſs, *and* tender Mercies, *who ſatisfieth thy* ſoul *with* good things, *ſo that thy* Youth *is* renewed *like* the Eagle's. Was St. *Peter*'s Grace of Faith weak, when he began to ſink down in the Water? Had it not a compaſſionating Hand held out to ſuccour and help it? *Mat.* 14. 29, 30, 31. Was it weak when he deny'd his Maſter? But was his Maſter's Bowels ſo cloſe ſhut up againſt him for it, as to renounce him? O! the Care that our Saviour takes to remove out of the way, all the Diſcouragements which Satan might throw in *Peter*'s way, to the making any farther uſe of Chriſt as an High-prieſt. Firſt, Before he came amongſt his Diſciples, when after his Reſurrection, he ſent 'em word of his riſing, he ſends not the leaſt hint to *Peter* of his Apoſtacy, or as if ever ſuch a thing had been, *John* 20.17. When he appeared in Perſon amongſt the Diſciples, what Care did our Saviour take to prevent St. *Peter*'s Fears, not one ill Word could St. *Peter* hear from him, or ill Look could St. *Peter* diſcern in him, but all his Weakneſſes forgotten, becauſe all forgiven, infinite Compaſſion at work for a weak *Peter*; *I have* prayed *that* thy Faith *fail not*, Luke 22. 32. No, no, Chriſt cannot part with his People upon ſuch ſlight

Terms,

Terms, it's not Weakneſs in Grace will out a Soul of Chriſt's Favour, he is call'd a *Shepherd*, Pſalm 23. 1. Now you know a Shepherd doth not throw away his weak Lambs, but rather takes up ſuch as are weak and cannot go, and carry them in his Arms, and lodgeth them in his Boſom: Oh! ſo doth Chriſt make much of weak Lambs, ſuch as cannot go of themſelves Chriſt will carry, *Iſa.* 40. 11. *He ſhall* feed his Flock *like a* Shepherd, *he ſhall gather* the Lambs *with* his Arms, *and* carry them *in his* Boſom, *and ſhall* gently lead *thoſe which are* with young.

O! ſee with what Heart Burnings Chriſt parts with any of his weak Ones, *Ephraim* was a weak Lamb and would be gone from Chriſt, but obſerve how Chriſt parts with *Ephraim*, Hoſea 11. 8. *How ſhall I* give thee *up* Ephraim, *how ſhall* I deliver *thee* Iſrael, *how ſhall* I make *thee as* Admah, *how ſhall* I ſet *thee as* Zeboim, *my* Heart *is turned* within me, *my* Repentings *are* kindled *together:* And Chriſt is the ſame to thee that ever he was to *Ephraim*, his Arm of Mercy is not ſhortned. Oh! therefore come to him with Joy and Comfort, for he will never leave thee nor forſake thee.

Laſtly, Art thou weak in Duty, O look up to him as thy High Prieſt, full of Compaſſion, and Love, and Pity toward weak ſouls, Oh! do not deſpair, Chriſt cannot caſt thee off becauſe of thy Infirmities in Duty, for then he would have carry'd but very few home to Heaven, for the beſt that ever were have been very infirm in Duty, and have had Cauſe to cry out with the Church. *All our* Righteouſneſſes *are but as* menſtruous Clouts, *and as* filthy Rags *in thy* preſence, *O Lord*: Iſa. 64. 6. *But* Chriſt *is called* a Father, *yea, an* everlaſting Father; *Iſa.* 9. 6. Doth a Father in the Fleſh reject or deſpiſe the Work a weak Child doth, becauſe it is not done with ſo much Strength as he expects, or rather doth he not pity him under his Weakneſs, and favour him in his Work, and

 conſi-

conſidering he ſeeth the Child doth what he can, the Father likes it as well as if it were a great deal more. Oh! ſo it is with this High Prieſt, Oh! he is ſo full of compaſſion that he will not reject thee for thy weakneſs in performance of duty, tho' the duty be done with little ſtrength or a weak hand, yet if it be right for ſincerity and truth Chriſt will accept it kindly, hear what he ſaith about it, *Zach.* 4. 10. *For who hath deſpiſed the day of ſmall things*: Therefore labour for ſincerity of heart that thoſe things thou doſt for Chriſt may be done in truth, and fear not, Chriſt hath compaſſions, he will rather help thee in the work, then reject thee for it, read *Rom.* 8. 26. Thus you ſee what that Qualification in the Prieſt, if well improved, will afford us in a doubting ſeaſon, I now come to the ſecond Qualification, in the High Prieſt, and that is his Faithfulneſs.

This will afford us comfort three manner of ways.

Firſt, In point of ſupply as to grace.

Secondly, Againſt falling off from grace.

Thirdly, Againſt the evil of affliction and perſecution.

Firſt, In point of ſupply with grace, I know the Lords people do find the want of that many a time, *Cant.* 2. 5. Supporting grace under affliction, ſtrengthning grace againſt weariſomneſs in duty; mortifying grace to ſin and corruption, and comforting grace in the hour of Temptation; now here is a fulneſs of this laid into Chriſt, *Col.* 1. 19. chap. 2. 9. And he made the ſteward of it; Oh! go to Chriſt for it.

Obj. But ſome may ſay if we ſhould, he may deny it to us, and keep it to himſelf, as many Stewards have done who have been intruſted with a treaſure in the behalf of others, yet they have been defrauded of it thro' the unfaithfulneſs of the Steward:

Oh

Oh Soul, be not diſcouraged as to that, but put him upon the Trial, there is not one jot of gracet, hat the Father hath given Chriſt for thee which he can keep from thee; I muſt confeſs, all the ſupplies of grace, which the Father hath given forth for the uſe and benefit of his Elect, he hath intruſted Chriſt with it, and hath made him the diſpoſer of it, *Joh.* 1.14. with 16. But to be ſure of it, he will not, yea he cannot diminiſh one jot or mite of it, and that for theſe two Reaſons.

Firſt, Becauſe in his own nature he is faithful, its abundantly more eaſie for the Sun to ceaſe ſhining, then it is for Chriſt to ceaſe being faithful, therefore in the *Revelations* the holy Ghoſt gives him this name, *Rev.*3.14. *The faithful and true witneſs*: Therefore Soul, what ever ſupply of the grace of the Spirit thou wanteſt, aſſure thy ſelf thou ſhalt have it if thou makeſt uſe of Chriſt for it, he will not withhold one drop of it from thy Soul. Oh! therefore come with boldneſs to the Throne of grace, to ask grace and mercy to help in time of need, plead with Chriſt for it, tell him that thou haſt heard that the Father hath laid in a ſtock of juſtifying, pardoning, and ſanctifying grace into his hands for poor, naked, ſinful, unclean, miſerable ſinners, and hath made him the Lord Treaſurer of it, and tell him that thou art come to him as a miſerable poor ſinner for a portion of it, for a portion of pardoning grace and ſanctifying grace, then ſee whether Chriſt will deny it thee; Oh! he is ſo far from withholding from a ſinner what is his due by gift from the Father, that he hath taken great care and pains to poſſeſs the Soul of it upon every occaſion, read that place in *Proverbs* which relates to Chriſt, as a Steward intruſted in this great work of giving out grace to the Lords people, *Prov.*9.2,3,4,5,6. *Wiſdom hath builded her houſe, ſhe hath hewen out her ſeven*

pillers, *ſhe* hath *killed* her beaſts, *ſhe* hath *mingled* her wine, *ſhe* hath *furniſhed* her table, *ſhe* hath *ſent forth* her Maidens, *ſhe* crieth *upon the* higheſt places *of the* City, *whoſo* is ſimple *let him turn* in hither. *as for* him *that wanteth* underſtanding, *ſhe* ſaith to him, *Come eat of* my bread *and drink* of my wine *which I have* mingled, *forſake* the fooliſh, *and* live, *and* go *in the* way *of* underſtanding: Farther, you may ſee how intent Jeſus Chriſt was in this work of diſtributing (freely and faithfully to Men) the portion given them (as ſinners) by and from the Father, *Joh.* 7. 37. In the laſt day of the Feaſt which was their great day, Jeſus ſtood and cryed, *If any man thirſt let him come to me and drink.* Mark, he choſe the great day of the Feaſt when the company were greateſt, he did not take a time to proclaim what treaſure he had received from the Father for poor ſinners, when there were but few in place to hear him, but when the moſt of the people were met together, beſides he did not whiſper the matter, but cryed aloud that all Men might hear him, touching what he had received from the Father for them if they would come to him for it.

2. Reaſon, why Chriſt cannot withhold any ſupply of grace from the Lords people, is becauſe of theſe relations he ſtands in to the Saints.

1. He is their friend, *Joh.* 15. 15. Now a friend is ſo far from withholding what is due, that he will rather add ſomething of his own to what was given.

2. He is their Husband, *Jer.* 3. 14. Now is it uſual for the Husband not to ſeek the good of his Wife.

3. He is their head and they his body, *Eph.* 5. 23. Can the head withhold any thing from any of the Members of the body, doth it not give ſupplies to every part freely, truly, no more can Chriſt withhold any ſupply of grace and mercy from his Members which as their head he hath received for them.

Secondly,

Secondly, How ſhould this Qualification of faithfulneſs in Chriſt ſecure our hope and comfort againſt falling away totally from grace; Oh how many poor Souls are there in the world, which are under tremblings about this thing. Oh! but I fear I may be caſt totally out of the grace and favour of God. Oh Soul! look up to Chriſt under this doubt, if there be any Intereſt in Heaven to be made againſt thy falling away from a ſtate of grace, thou maiſt be ſure not to want it: Soul remember, will a poor mortal Man (when his Wife ſtands upon the Trial of her Life) ſtrive, and tug, and labour, by Purſe and Petition, to make an Intereſt for his Wife, both with Judge and Jury to ſave her life, and doſt thou think that Chriſt will fall ſhort in this to thee, who haſt given up thy ſelf to him as his Wife, behold his interceding and advocating work in Heaven for thee at this hour, on purpoſe to preſerve thee from this evil, thou ſo much feareſt, and doth not the Apoſtle tell thee that he is heard in all he prayed for, read theſe two places of Scripture, *Zach.*3. 1,2,3,4,5. with *Heb.* 5.7. And doth not our Saviour ſay that he is always heard in Heaven, *John* 11.42. Therefore ſaith the Apoſtle, *Heb.* 13.5,6. *So that we may boldly ſay that the Lord is our helper, and I will not fear what man can do unto me, for he hath ſaid I will never leave thee, nor forſake thee:* Fear it not, it can never be, if ever he took thee into Covenant, all the Devils in Hell can never out thee more, for he takes none into Covenant but ſuch whom he loves, and thoſe whom he begins to love he loves to the end, *Joh.*13.1. And its with an everlaſting love, *Jer.*31.3. Its true, a Chriſtian may loſe the ſenſe and ſight of God's love, many days, if not years, but not the being of Chriſt's love to his Soul; and as much as ſome talk of falling away from grace, thou needſt not Trouble thy ſelf much about that point, but leave

it to others that can better judge of the thing than thou can'ſt; beſides, if the Notion were rightly underſtood by weak Chriſtians (*viz.*) about falling from Grace, I think there would not be ſo many vain Diſputations, Doubts, and Fears amongſt them about it, as there is.

Grace in Scripture is taken four manner of ways.

Firſt, For the State of Grace, into which a ſoul is placed (through his believing in Chriſt) by an indiſſolvable Covenant, which is never to be violated, or broken, or altered more, *Pſal.* 89. 34. This is the thing the Apoſtle is ſpeaking of, *Rom.* 3. 24. When he ſaith, *We are juſtify'd by* his Grace, that is, Believers are put into a juſtified State by the Blood of Chriſt, which we call a State of Grace, *Rom.* 5.2.

Secondly, There is the Means of Grace, that is all that Proviſion, which God hath provided in his Word for the calling home of poor loſt Creatures to himſelf; of this the Apoſtle ſpeaks likewiſe, 2 *Cor.* 6. 1.

Thirdly, There are the Habits of Grace, which are thoſe divine Diſpoſitions, or Qualifications of ſanctifying Grace, placed in the Heart, at the time of our Converſion, of which *James* ſpeaks, *Jam.* 4.6.

Fourthly, There is the Exerciſe, or Actings of this habitual Grace, which St. *Peter* ſpeaks of, 2 *Pet.* 3.

Laſtly, Now if by falling from Grace, Men do intend by it, Grace in the ſecond ſenſe (*viz.*) from the Means of Grace, ſo I ſay too, and am ſo far an Arminian, for our Saviour was of this Judgment, *Mat.* 13. 19, 20, 21, 22. with *Luke* 14. 16, 17, 18, 19, 20, 21, 22, 23, 24. Of this Judgment was St. *Paul*, 2 *Cor.* 6. 1. with *Heb.* 2. 3. That Men and Women may enjoy the Means of Grace in common with others, and yet have no benefit by it. Again, they may go farther with that in *Heb.* 6. 4, 5, 6. To have great Enlightnings, and great Taſtes of it, and by the powerful

erful Convictions of it, made (with *Herod*) to do many good things; but our Saviour tells you, that they were ſuch as were never truly rooted; hence it is that the Word was never truly rooted in their Hearts, *Matth.* 13. 21. Now, to be truly rooted, is elſewhere expounded a rooting in Chriſt by Election, *Mat.*24.24. *Luke* 18.7. *Rom.*9.11. *Rom.* 11. 5. 1*Pet.*1.2.

Again, There are the Actings, or there is the Exerciſe of Grace: Now in this ſenſe, a Child of God may fall from Grace, that is, he may go down the Wind for a time, he may abate in the degree of his Love to, and Zeal for, and Faith in Jeſus Chriſt: Thus it was with *David* and St.*Peter*, and the Spouſe, *Cant.* 5. 2, 3. And with *Epheſus*, *Rev.* 2. 4, 5.

Again, Take Grace in the Habits of it; now in this ſenſe an Elected, called ſoul, can never fall from Grace, that is, he can never loſe the Roots of his Grace more; they may be buried up with Corruption, as the Fire is with its Aſhes ſometimes, but it can never be extinguiſh'd, or put out in the ſoul more; but it will now and then appear, as Roots may lie many Months in the Earth unſeen in a Winter Seaſon, but when the heat of the Sun draws near the Earth, they will ſpring again; ſo tho' Grace in the Heart may have its Winter Seaſon, and ſo lie hid under the Clouds of Corruption for a time, when Chriſt the Sun of Righteouſneſs, ſhall draw near the Heart with his heating Beams, Grace will then ſpring again, Cant. 1. 12. *When the King ſitteth at his Table, my Spicknard ſendeth forth the Smell thereof.*

I will give you one Reaſon, why Grace (in the Heart) can never be wholly extinguiſhed, becauſe it's a Branch of the Covenant of Grace, which God hath made with the Elect in Chriſt, Jer. 31. 33. *But this ſhall be the Covenant that I will make with the Houſe of* Iſrael, *after thoſe days, ſaith the Lord, I will put my Law in their inward parts, and write it upon their*

Hearts, *and will be* their God, *and* they *ſhall be* my people. Now by the Law in the Heart, what can it be but the conveying of the ſanctifying Grace of the Covenant into the Souls of the Lord's People at the Hour and Time of their Converſion.

Laſtly, There is Grace in the ſtate, or that which we call a ſtate of Grace, which is a Soul's being planted into Jeſus Chriſt by Faith, from this Men and Women can never poſſibly fall away: And for theſe three Grounds,

Firſt, Becauſe all thoſe that have been really planted into Jeſus Chriſt, receive from him eternal Life; and Chriſt ſays, that thoſe which *have receiv'd* from him *eternal Life*, they ſhall never *periſh*; John 10. 28. Now if ſome will aſſert ſuch ſhall periſh, or may periſh, and Chriſt ſaith, they ſhall not: Soul, I leave thee to believe which of theſe two thou pleaſeſt.

Secondly, It can't be, that they can fall from Grace, becauſe they have Chriſt's Hand to defend them; now Chriſt is God as well as Man, and all Power in Heaven and Earth is given into his Hand, *Mat.* 28. 18. *John* 10. 28.

Thirdly, It can't be ſo, becauſe they are in the Father's Hand; *John* 10. 29. They are in the Father's Hand by Election, and in the Son's by Redemption and Interceſſion, and none can pluck them out of theſe infinite divine Hands; how is't then, that ſuch a Doctrine can be true, which ſays, that true Believers may fall from Grace totally and finally.

But laſtly, This Qualification of Faithfulneſs in Chriſt, may afford a great deal of Comfort in afflicting and perſecuting Seaſons, let the Soul meet with never ſo great Diſtreſs, he may be ſure to comfort himſelf in the Faithfulneſs of Chriſt, tho' Friends may leave him, and an Eſtate may leave him, ſaith Chriſt; Iſa. 43. 2. *When thou* paſſeſt *thro' the* Waters *I will be* with thee, *and thro'* the Rivers *they ſhall not* overflow thee, *when*

thou

thou walkeſt *thro' the* Fire *thou ſhalt not* be burnt, *neither ſhall* the Flame *kindle upon thee* : This the Prophet *David* could experience to be true at ſundry Times, who ſaith, that Chriſt had been with him in ſix, yea, in ſeven Troubles; who doth inſtance in ſome of his Troubles, how he had found Chriſt with him. One was this, when his Father and Mother left him, then the Lord took him up; *Pſalm* 27. 10. Another was this, when his Friends and Acquaintance had withdrawn from him, and did look ſtrange upon him, the Lord ſtood by him. *Pſalm* 31. 11. So St. *Paul* could ſay likewiſe, when all Men forſook him, yet the Lord ſtood by him; 2 *Tim.* 4. 16, 17. And therefore would comfort the diſtreſſed *Corinthians*, 1 Cor. 10. 13. *That tho'* no Temptation *had hapned* to them, *but* what was *common to* Saints, *yet* Chriſt *was* faithful, *who would not* ſuffer them *to be* tempted *above what* they are able *to bear, and would* with the Temptation *make a way for* their Eſcape.

St. *Paul* cou'd ſpeak this by Experience, for he found it ſo: Oh! therefore live on Chriſt's Faithfulneſs in a Gaol, Dungeon, or any where; for he has ſaid, he will never leave thee, nor forſake thee; if thou art ſick, he will make thy Bed in ſickneſs; *Pſal.* 41. 3. If thou art poor, he will ſtick cloſer to thee than a Brother, *Prov.* 18. 24. If thou art tempted, it ſhall be in his Arms, *Heb.* 2. 18. *For in that* he himſelf *hath ſuffered* being tempted, *he is able* to ſuccour thoſe *which are* tempted. In a word, he's ſo faithful as to bear a part with thee in all thy Afflictions let them be what they will, Iſa. 63. 9. *In all* their Afflictions *he is afflicted, and the* Angel *of his* Preſence *ſaved them.* Oh! therefore make him thy High Prieſt, live on him for thee and thine in all Conditions whatſoever, entruſt him with thy Soul, Body, Relations, Eſtate, with thy All, for he is the faithful and true Witneſs, *Rev.* 3. 14.

CHAP.

CHAP. XXXIII.

The Conſecrated Garments *of the* High-prieſt, *in which he was to* Miniſter *for the People.*

THe High-prieſt's Garments were two-fold there was what was proper to his Body, from the Neck downward to the Feet; and ſecondly, there was what was proper to the head of the High-prieſt, from the Neck upwards.

Now in the Garments which were proper to the Body of the High-prieſt, from the Neck downwards, there were theſe things conſiderable.

Firſt, The long Robe it ſelf, which covered the whole Body of the High-prieſt, from the Neck down to the Feet, we find it to be a very glorious thing, as it will appear if we conſider the Matter of which it was made, which was of Gold, blue, purple, and ſcarlet, and fine Linnen, *Exod.* 27. 4, 5. This ſhews us, or ſets forth to us, the glorious Robe of Chriſt's Righteouſneſs, in which Believers only ſtand juſtified before God. The Body of the High-prieſt, when cloathed with his prieſtly Garments, held out two things to an Eye of Faith.

Firſt, The Head with its Crown and Miter upon it, that held out Chriſt as the head of his Church, therefore that had the Miter and the Crown upon it.

Secondly, The whole Body of the Prieſt below the head, that ſignify'd the whole Church of Chriſt, over whom Chriſt is head: Now as the Body of the Prieſt was wholly covered over (in all the parts of it) with this glorious long Robe, ſo it ſhews us, how the whole Body of the Elect ſtands covered over with

with Chriſt's Righteouſneſs before God, in which alone they are in Perſon and Performance preſented compleat before God: Therefore, when the Apoſtle is ſpeaking of the Elects meeting in Chriſt, and covered over with this glorious Robe of Righteouſneſs, ſaith in Col. 2. 10. *And ye are* compleat *in him, which is* the Head *of* all Principalities *and* Powers: That is, when Believers have by Faith, put on the Righteouſneſs of Chriſt about them (as the High-prieſt did put on his Garments) then are they compleat in God's ſight, and not till then. Hence it was, when the Apoſtle ſpeaks of the Work of making Chriſt our's, he delivered himſelf in ſuch Phraſes as hold Analogy with the High-prieſts putting on his long Robe, that you may know the one was a Type of the other: As in Rom. 13. 14. *But ye put on the* Lord Jeſus Chriſt: So *Eph.* 4. 24. *And that ye put on the* new Man, *which* after God *is* created *in* Righteouſneſs *and true* Holineſs: So Phil. 3. 9. *And be found in* him, *not having mine* own Righteouſneſs, *which is of the* Law. That is, to put him on as a Robe, or to be found in him, or his Righteouſneſs, wholly covered over with it by Faith, as with a Garment.

Thus you ſee how the Scriptures make the High-prieſt's Garments, and the Righteouſneſs of Jeſus Chriſt, to agree and harmonize together.

Uſe 1. Then this ſhews us the Uſefulneſs of the Righteouſneſs of Faith, or Chriſt's Righteouſneſs; ſoul, know this, that there is no Covering will either protect thee from the Wrath of God, or preſent thee, or thy Duties acceptable with God, but this Covering; ſhouldeſt thou make up a Covering of the fineſt Duties, or Works of Righteouſneſs, that e'er was ſpun by the fineſt Phariſee in the world, it would prove but Rottenneſs before the Lord; alas, my Friends! if God had

had not provided *Adam* better Coverings than his Fig-leave Righteouſneſs, what had became of *Adam*, and all us in him? There is nothing will, or can cover thy Nakedneſs, but this Righteouſneſs, your ſpots will ſtill appear, and ſhew themſelves, do what you can; you were as good build a Ship of Paper, to ſail thro' the Ocean withal, as to think to ſail to Heaven in a Veſſel of your own Righteouſneſs. If you will accept of this Righteouſneſs, well; if not, God will accept of no other from you; this is of Gods providing for you, if you like it, 1 Cor. 1. 30. *But of him are ye in* Chriſt Jeſus, *who of God is made unto us* Wiſdom, Righteouſneſs, Sanctification, *and* Redemption.

God will like nothing but what is of his own making, bring him what you will for Righteouſneſs, except this of Chriſt's, certainly the everlaſting Burnings will quickly conſume it into Aſhes, and pierce thro' all: Therefore, labour to get into this Righteouſneſs, beg hard for it, that thou mayeſt be preſented to God without ſpot or blemiſh; it's for the ſake of this, that the Church is ſo glorious in God's Eye, Cant. 4. 9. *Thou haſt* raviſhed my Heart, *my* Siſter, *my* Spouſe, *thou haſt* raviſhed my Heart *with one of* thy Eyes, *with one* Chain *of* thy Neck: So Cant. 1. 15. *Behold*, thou *art* fair my Love, *behold* thou *art* fair, thou *haſt* Dove's Eyes, *and* Cant. 4. 7. *Behold*, thou *art* all fair *my* Love, *there is no* ſpot *in* thee. All this is ſpoken with reſpect to the Righteouſneſs of Chriſt, which is upon the Church of Chriſt; this was the Churches great ground of Joy and Rejoicing, not that ſhe was cloathed with the Glory of the World, but with the Righteouſneſs of Jeſus Chriſt, *Iſa.* 61. 10. *I will* greatly rejoice *in the* Lord, my Soul *ſhall be* joyful *in* my God, *for he* hath cloathed *me with the* Garments *of* Salvation, *and* hath covered *me with the* Robe *of his* Righteouſneſs, *as a* Bridegroom *decketh* himſelf

himſelf *with* Ornaments, *and as a* Bride *adorns her ſelf with* Jewels: Certainly ſad is the Condition with theſe men and women which have left this bleſſed Righteous Covering, on what ſpecious Pretence ſoever; it may be, they think they have found out a better way for their Juſtification before God; they think they can provide God a better Robe, a Garment made up of their juſt dealing with their Neighbours, adding to it their outward Abſtination from ſome Meats, Drink, and ſuperfluity in Apparel, with ſome Endeavours to act up to a Light within them; O! this they hug, embrace, and cry up as the only glorious Righteouſneſs, crying out, lo! here is Chriſt, he dwells in this Light we cry up, he lives in this Robe of Righteouſneſs which we have ſpun; turn to it and hear, incline your Ears, and your Souls ſhall live; thus poor blinded (yet confident) ſouls, they are juſt as the Jews were, carried out by the Devil (being ignorant of God's Righteouſneſs) to eſtabliſh a Righteouſneſs of their own, in oppoſition to the Righteouſneſs of Faith, as in *Rom.* 10. 3.

Dear Friends, have a Care of parting with that Righteouſneſs, which is only juſtifying before God; and I do affirm, that there is nothing within a Man that will juſtify him before God; there is no Light in any Man on Earth, can, or will do it, take it either for a natural, or divine Light, and that ſoul that makes any thing within him a Ground for Juſtification, in oppoſition to this Robe of Righteouſneſs, I ſay, according to the Voice of Scripture, can't be ſav'd, if he lives and dies in that Error; St. *Paul*, and theſe Perſons, who are for a Righteouſneſs within 'em (for Juſtification) were of a vaſt differing Judgment; theſe (which are fall'n from the Righteouſneſs of Faith) ſay, for their parts they will have a Righteouſneſs found in themſelves, which ſhall juſtify 'em; but St. *Paul* ſaith, that he deſires, that himſelf may be

be found in that Righteouſneſs which ſhall juſtifie him before God, *Phil.* 2. 9. Oh! Soul, keep cloſe to the Righteouſneſs of Faith, contend earneſtly for it, let it not go from thee, becauſe nothing can preſent thee faultleſs before God if this be wanting.

CHAP. XXXIV.

I next come to ſpeak of theſe Myſterious Things, *which belonged to the* Robe *or* Garment, *which the* High Prieſt *did wear about him, when he was to adminiſter (for the People) before the Lord.*

FIrſt there was a breaſt-plate made for the Robe, a plate of Gold four-ſquare, in breadth and length about a ſpand every way, *Exod.* 39. 9.

In this breaſt-plate of Gold there was engraved the names of the twelve tribes of Iſrael, in Letters ſet in rows, with precious ſtones, *Exod.* 39. 10, 11, 12, 13, 14. There was likewiſe ſet in this breaſt-place the *Urim* and *Thummim*, *Exod.* 28 30.

This plate was tied about the High Prieſts long Robe with chains of Gold, that ſo the Plate (which had the names of the twelve tribes written in it) might ſet ſtrait upon the High Prieſts heart, *Exod* 39 19, 20, 21. with *Exod.* 28. 29, 30.

The uſe and purpoſe of this breaſt-plate, was to ſhew all believers (for their great Conſolation thei things.

Firſt, Concerning the deep ſenſe that Chriſt hath of the ſeveral conditions, that his people are liable unto in this world; for you ſee that the names of the twelve tribes were written upon this Breaſt-plate, which was placed upon the High-prieſt's Heart.

Now

Now by the Names of the twelve Tribes in *Exod.* 28. 29. We are not to underſtand preciſely of the *Iſraelites*, but more generally of the whole body of the Elect, both of Jews and Gentiles, as elſewhere it is ſo underſtood, *Rev* 7. 1, 2, 3, 4, 5, 6, 7, 8, 9.

Now all the names of the body of the Elect, was the High Prieſt to carry upon his heart, *Exod.* 28. 29. *And* Aaron *ſhall bear* the names *of the* Children *of* Iſrael *in the* breaſt-plate *of* judgement *upon* his heart, *when he* goeth *into* the holy place *for a* memorial *before* the Lord *continually.*

I ſay, it ſhews us how deeply the ſeveral conditions of the Elect are ſtamped upon the heart of Chriſt, he bears them all upon his heart, he keeps to this day (though in glory) a naked place in his heart to affect himſelf with his peoples conditions, ſaith *David*, Pſal. 40. 5. *Many* O Lord *are thy* wonderous works *which thou* haſt done, *and* thy thoughts *which are to* us-ward, *they cannot* be reckoned *up in* order *unto thee, I would* declare *and* ſpeak of *them, they are* more *then can* be numbred, ſo Jer. 29 11. *For I know* the Thoughts *that* I think *toward you*, ſaith the Lord, *Thoughts of* Peace *and not of* Evil, *to give you an* expected End: So that you may perceive, how the Scripture doth make the High Prieſt's carrying the Names of the Children of *Iſrael* upon his Breaſt-plate, and Chriſt our great High Prieſt carrying the whole of the Conditions of his Church upon his Heart now in Heaven, to agree and ſimbolize.

Uſe 1. Then comfort thy ſelf, O poor dejected Soul, remember whatever thy Condition be in this Life, it hangs upon the Heart of Chriſt in Heaven, what is it Soul, that troubles thee? Is it ſpiritual Troubles? Is it the Weight of thy ſins? Look up, this hangs upon the Heart of Chriſt in Heaven: Art thou violently tempted to blaſpheme God and Chriſt, or to make

way

away with thy own Life, look up to Chriſt thy High-prieſt, he bears this upon his Heart in Heaven; art tempted to deny the Faith, and quit thy Profeſſion, this is upon Chriſt's Heart too; doth Luſt and Corruption preſs thee low, and oftentimes carry thee away from God? look up, this is upon the Heart of Chriſt too; art thou complaining for the want of the comfortable Shinings forth of the Preſence of God? Doſt thou (with *David*) feel the want of the Spirit of God, the Strength of it, the Light of it, and the Life and Comfort of it? *Pſal.* 51. 10, 11, 12. Look up, this Condition likewiſe is upon the Heart of Chriſt.

Doth Duty ſeem burthenſome, and Ordinances ſeem dry, and barren, and ſapleſs to thee; O! look up, this is upon Chriſt's Heart too.

Is thy Condition a Condition of outward Trouble or Diſtreſs? all hangs on Chriſt's Heart; art thou weak and ſickly, much under Pain? this hangs on the Heart of Chriſt likewiſe; Is thy Family ſmitten, is thy Husband, Wife, Children, Parents, or Servants, ſmitten under the Hand of God? this hangs on the Heart of Chriſt; art thou afflicted under the Loſs of Relations? art thou Wifeleſs, Childleſs, Friendleſs? is thy Husband taken from thee by Death or Baniſhment, and thou left with five or ſix ſmall Children to the wide World, and hardly Bread to put into their Mouths? all theſe Conditions Chriſt bears upon his Heart; art thou a Priſoner, or baniſhed from thy All, dear Wife, Husband, Children, Eſtate, and all for thy Conſcience ſake? Aſſure thy ſelf, all this lives upon the Heart of Chriſt now in Glory, that he might be deeply affected with theſe Conditions which this World affords his People; O! read that bleſſed place in *Heb.* 2. 17. *Wherefore it* behoved him *to be* made *like unto his* Brethren, *that he* might *be a* merciful High-prieſt

in

in things *pertaining to* God, *to* make Reconcil'ation *for the* ſins *of the* People, *for in that* himſelf *hath* ſuffer'd *being* tempted, *he is* able *to* ſuccour *thoſe that* are tempted.

This leads me to a ſecond thing about the Breaſt-plate upon the High-prieſt's Heart, which was this; The Prieſt was to carry the Names of the Children of *Iſrael* (written upon the Breaſt-plate) before the Lord; which ſhews us, that Chriſt doth not (as he is our High-prieſt) only carry the ſenſe of Believer's Conditions upon his Heart, but it ſeems it is to good purpoſe, for he carrieth them in before the Lord, Exod. 28. 29. *And* Aaron *ſhall* bear *the* Names *of the* Children *of* Iſrael *in the* Breaſt-plate *of* Judgment *upon his* Heart, *when he* goeth *into the* holy place, *for a* Memorial *before the Lord continually.*

But ſome may aſk me, what Comfort will that afford a Believer, that Chriſt was to carry their Conditions before the Lord?

Anſwer, O! there is much in this Myſtery, and that in point of Prevalency with God, who is the great Lord of all the Bleſſings that Believers do enjoy, for there is not any ſpecial Favour which comes from Chriſt to a Believer, but Chriſt firſt draws it forth from the Father, *James* 1. 17. *Every* good Gift, *and every* perfect Gift *is from* above, *and* cometh down *from the* Father *of* Lights.

Now all this in the Type, is to aſſure the Believer, that without doubt (if he hath hung up his Condition upon the Heart of Chriſt) it muſt go well with it in Heaven, for God the Father is merciful enough in himſelf (for he is called the Father of Mercies, and the God of all Comfort and Conſolation, and one in whom the Fatherleſs finds Mercy; ſo that there is an aptneſs and readineſs in God himſelf, upon the knowledge of his people's Conditions, to give out Relief and Supply to 'em; O! but when the wants, neceſſities, miſeries & afflictions, tryals & temta-

Temptations, ſhall be brought in before God by a High-prieſt, one who was conſtituted and appointed by the Father for this very end, this muſt needs be effectual, otherwiſe God will render his Work in the High-prieſt of no Effect, but God never made, or ſet up any thing in vain, but the ſitting of the High-prieſt, was Gods own Act and ancient Contrivance, *Exod.* 28. 1.

And the Prieſt was appointed on purpoſe by the Lord for this piece of Work (amongſt the reſt) to produce the ſeveral Conditions of his People before him, in order to a Supply; ſurely this muſt amount to ſomething, on which Believers may depend for Comfort; but beſides, if we do but mind what the High-prieſt was to do, when he was to carry the ſeveral Conditions of the People before the Lord, it will ſtill add to our Comfort; and that was this, he was in the ſame place to pour out ſtrong Cries to God, that he would both look upon, and take into deep Conſideration, the Eſtates of the People, now brought into his Preſence, and that by a High-prieſt, a Man in Office, choſen by himſelf for the purpoſe, to bear the Names of the whole *Iſrael* of God before the Lord, in order to ſupply.

Surely this muſt prevail in Heaven; for if the Lord was ſo ready to be moved with Compaſſion at the Cries of an *Iſhmael*, Gen. 21. 17. Surely, much more will God hear the Cries of a High-prieſt, who hath the Anointings upon him, to make him every way prevailing upon the Heart of God, *Exod.* 29. 7.

Surely, methinks this ſhould very much encourage Believers, to wait upon God in dark times for Supplies; beſides, when this High-prieſt ſhall be the Son of God, yea, his only Son, brought up with him from Eternity, *Prov.* 8. 23.

And

And when the Father ſhall ſee that Jeſus Chriſt his Son, brings in the Wants, Diſtreſſes, Temptations, Afflictions of his People upon his Heart, giving Aſſurance thereby, that he hath made their Conditions, all of them his own, for they live upon, and in the Heart of Jeſus Chriſt, as that their Wants are his Wants, their Pains are his Pains, and Temptations his Temptations, for he ſympathizeth with them in all reſpects, Iſa. 63. 9. *In all their Afflictions he is afflicted.*

And when he ſhall add to it, his ſtrong Cries and Tears poured forth with deep Sighs and Groans, crying out, O Father! theſe are all of my Body, for whom I intercede, if thou loveſt me, have regard to their Conditions, they are my own Fleſh and Bones; in helping them, relieving them, and eaſing them out of Pain, thou relieveſt me, and helpeſt me, and eaſeſt me out of Pain; for in all their Afflictions I am afflicted; Therefore, I pray thee, let the Angel of thy Preſence ſave them: Lord, look upon my Heart, and here thou ſhalt ſee the Names of the twelve Tribes (even all my *Iſrael*) engraven'd in the Letters of my own Blood, thou ſhalt never ſee thy Son, but with their Conditions engraven'd upon his Heart. And what think you, ſouls, will not this prevail, may not Believers ſafely adventure their All upon the Work of this Prieſthood? O! ſtudy this more, and your Comfort will be infinite.

Obj. But ſome may ſay, it may be thought the High-prieſt under the Law did ſo for the People; I mean, carry their Names upon his Heart before the Lord; yet it's a Queſtion, whether Chriſt doth do this always, for ſo much as this lieth in the Type, *Exod.* 28. 29. The Prieſt was to bear the Names of the People upon his Heart, for a Memorial before the Lord continually, which ſheweth

that this Prieſthood-piece of Service, of bearing the Names of the people before the Lord was to continue for ever; for it was to be a Memorial before the Lord continually; not only was this Work of the High-prieſt in the Type to remain for ever, ſo long as there will be any need of Chriſt's Interceſſion, but always for ever; for ſo the word (continually) doth likewiſe import; therefore, ſaith the Apoſtle, *Heb.* 7. 24. *But this* Man, *becauſe he* continueth ever, *hath an* unchangeable Prieſthood, *ver.* 24. *He* ever *liveth to* make Interceſſion *for them*; ſo that we may ſafely ſay, that Chriſt our High-prieſt is always in Heaven, lifting up holy Hands (as it were) to God for Believers, in a way of preſenting their Conditions before him; whether thou ſleepeſt or wakeſt, whether thou art able to pray or not, yet Chriſt is at Prayer for thee, he intercedes Night and Day for thy Welfare, *He ever* liveth *to make* Interceſſion *for* thee.

Hence it is, that *David* could ſo comfortably lie down in his Bed, and take his Reſt ſo ſecurely by Night; he knew that Chriſt had his Condition upon his Heart, Pſalm 4. 8. *I will both* lay me *down to* ſleep, *for the* Lord *only* maketh *me* Reſt *in* Safety.

Laſtly, We may learn this from it, that the high Prieſt's going into the Preſence of Lord, with the Names of the twelve Tribes upon his Heart, it ſhews us that Chriſt enters the Preſence of the Father, in the Names of all true Believers, Chriſt doth it for them, and intercedes for them in their Name, as well as for their ſake: As the High-prieſt under the Law was choſen for the people, ſo Chriſt was ſent forth to agitate for Believers, and tells the Father as it were, that he is come to him in the form of a Servant, to diſcharge his Duty to God for Believers. If I pray, petition, intercede for

any

any ſpiritual Mercy for them, it is but to fulfil thy Will (in this Caſe) from Eternity; for this was the great Deſign that thou hadſt before the World was, that I ſhould come down from Glory, and take upon me the form of a Servant, and die the bitter Death of the Croſs, that the Elect might be ſav'd, and then to go up to Glory again, on purpoſe to make Interceſſion for them; and therefore, if I ask any ſpiritual Favour for them, it's no more than I was appointed to do by thee from everlaſting.

O! what a deal of Comfort may a poor ſoul draw from this Conſideration, of the Breaſt-plate's being upon the High-prieſt's Heart, wherein the Names of the Elect of God are engraven'd.

O! methinks, if a ſoul were aſſur'd he was upon no Bodies Heart in the World, either Husband's Heart, Wive's Heart, Father's Heart, Mother's Heart, Brother's Heart, Siſter's Heart, Friends or Neighbour's Heart, yet to be in ſo eminent a manner upon Chriſt's Heart; this is enough to bear up the ſoul in the worſt of Times.

There was likewiſe placed in the Breaſt-plate the *Urim* and *Thummim*, Exod. 28. 30. This of the *Urim* and *Thummim* was to be underſtood two ways.

Firſt, As it had relation to the Type it ſelf.

Secondly, As it related to the Anti-type, which was Chriſt.

Firſt, As it related to the Type it ſelf, which was the High-prieſt called to Office, a principal part of whoſe Office was to teach and inſtruct the people in the Doctrine of God, as to the Worſhip and Service of him; it's true, there were others of the inferiour Prieſts did this Work of Expounding to, and Teaching the people alſo; but the High-prieſt was not exemp-

ted from this great Duty, Mal. 2. 7. *The* Prieſt's Lips *ſhould keep* Knowledge, *and they* ſhould *ſeek the* Law *at his* Mouth, *for he is the* Meſſenger *of the* Lord *of* Hoſts.

Now the *Urim* and *Thummim* did ſignify thoſe two Qualifications to be in the Prieſt, which was the ſoundneſs of his Doctrine which he was to deliver to the People, and the Holineſs of his Life, as a Pattern and Example amongſt them; the Prieſt was to preach to, or preſs upon the Conſciences of the People, nothing elſe but the ſound ſubſtantial Truths of God, not his own Novels, or brainiſh Fancies, or Dreams, but the wholſome Doctrine of God, *Ezek.* 3. 17. (ſaith God) *Son of* Man, *I have* made thee *a* Watch-man *unto* the Houſe *of* Iſrael, *therefore* hear *the* Word *of* thy Mouth, *and* give them *warning* from *me.*

Oh! what Care ſhould the Miniſters of the Lord take in this Matter, that the feed they Flock of God with ſound and wholſom Food; therefore is the Exhortation from St. *Peter* to all the Miniſters of the Word in the World, 1 Pet. 4. 11. *If* any Man *ſpeak, let him* ſpeak *as the* Oracles *of* God.

It's true, there are many Men paſſing under the Name of Miniſters of Chriſt now-a-days in the World, but how few of them make it their faithful and painful Labours in their Studies, to bring forth pure Truth; but on the contrary, wreſt it, and ſtretch it, and puts it upon a Rack, to make it bend every way, to ſerve their ungodly wicked Ends and Purpoſes: And ſo inſtead of feeding the Flock of God (which was purchaſed with his own Blood) with ſound, wholſome Food, they feed them with Gall and Wormwood, who rather pervert, than convert any they have to do withal.

Take the moſt ſober ſort of them, I mean, the moſt idle and lazy ſort, ſuch who love neither to

feed

feed the Fold of Chriſt, either with Gall or Honey; that is, as the Prophet ſpeaks, they are dumb Dogs, ſuch as will not bark, lying down, loving to ſlumber, yet they can feed themſelves with the Fat, and the Sweet, and cloath themſelves with the Wool: But for the fatneſs of ſound Doctrine, and the ſweetneſs of Truth; the Church of God may periſh, rot, and die, for any thing they hear, or are thoughtful about; ſurely the *Urim* and *Thummim* was never upon the Breaſts of theſe ſacred Prieſts, as they would be owned.

Secondly, As for the other Qualification, which is Holineſs of Life and Converſation, this ought to be in, and upon the Miniſters of the Lord: They ought to be exemplary in their Lives and Converſations, for others to imitate them, that ſo they might not build for God with one Hand, and throw it down again with the other Hand; this is our Saviour's Exhortation to all Miniſters of the Goſpel, Matth. 5. 16. *Let your* Light *ſo* ſhine *before Men, that they* (*ſeeing your* good Works) *might glorify* your Father *which is in* Heaven; Therefore, ſaith St. Peter, 1 *Pet.* 2. 3, 5. *Neither as being* Lords *over* God's Heritage, *but being* Examples *to the* Flock.

Uſe 2. O then! how happy are the People of ſome Countries in the World, with reſpect to the want of this great Qualification in their Miniſters, or pretended ſuch; how hard a thing is it to find the *Urim* and *Thummim* upon their Prieſts; methinks, to ſee Men, and meet Men with their Loins girt ſo ſeemingly devout, and yet to ſee theſe Casks ſo empty, either of ſound Doctrine, or a holy Converſation; it is to me a piece of unparallel'd Hypocriſy.

It's known to all that know any thing, that the Generality of the World, are apter to walk by Examples then by Precept; the Authority of Precepts depends very much upon the good Lives of those which preach them; alas! Brethren, what is it if a Man go into a Pulpit and preach a very good Learned Sermon, and as soon as he is come forth of the place, to spend the rest of the Sabbath with his Parishioners in an Alehouse, it may be until they are all drunk in the place; or to some ungodly sport or other, to the very shame of Nature it self: If there be any Bull-baiting or Bear-baiting, any Hurling, Wrestling or Cudgel-playing; any Crowding, Dancing, May-pole or Church-Ale-gaming; who more fritcher or forwarder in the Work than the Parson of the Parish.

Thus the poor people are made Sermon-proof, and shut up against all Convictions of Truth, thro' the scandalous Conversations of the idle profane Priests, which they have amongst them; how far are such from being the Priests of the Lord, bearing the *Urim* and *Thummim* upon their Breasts in the World judge.

Lastly, Whereas its said that the *Urim* and *Thummim* was written in the Breast-place, and placed upon his Heart; it shews us how much the Work should be upon his spirit that the Priest doth for God, and how near he should set it to his Heart, so should it be with all the Ministers of the Gospel, they ought to set those Truths which they preach very near their Hearts; yea, such as are true Ministers of Jesus Christ, they do set those Truths which they preach to others, nearest their Hearts of any Thing in the World, God hath ordered it that it shall be so, he gives them (that he sends forth as Ministers) the little Book of Truth to eat into their Bowels, that it might live in their Hearts; *Rev.* 10. 9.

Hence

Hence it is that *Jeremiah* tell you that the word of God lived in his heart, *Jer.*10.9.

And *David* a Prophet of the Lord, alſo could tell you that the word of God and the truths he was to deliver, were dearer to him then thouſands of Gold or Silver, *Pſal.*119.72. The Lord makes it ſo to them that they may take delight in the Preaching of it.

2. That they may be fearful of corrupting of it, you know things that are dear and near our hearts we are very apt to keep pure, but ſuch things as we regard not we throw into any hole, ſo that it eaſily corrupts and ruſts.

3. That if need be they may lay down their lives in defence of it; this it was made St. *Paul* cry out, he was not only ready to be bound, but to die in the defence of truth, *Act.* 21.13. It was the nearneſs of truth to his heart, but how few of them are there in the world that call themſelves Miniſters, that in any ſenſe wears the *Urim* and *Thummim* upon their hearts.

2. As this Qualification did relate to the Type which was the High Prieſt, and ſo in him all the ſucceeding Miniſters of the Goſpel, ſo it relates to Chriſt who was the Anty-type of it: And ſo the *Urim* and *Thummim* ſhews us theſe two great things (for our comfort) which are infinitely to be conſidered in Jeſus Chriſt.

Firſt, The infinite perfection of Holineſs and Sanctification which is in Chriſt, *Joh.* 1.14. *He was full of* grace *and* truth, *Col.*1.19. *For it pleaſed the* Father *that in him ſhould all fulneſs dwell*: This teacheth us theſe two things.

1. What believers are in the ſight of God thro' Chriſt, a people full of Holineſs, for Chriſt is the Vine, and believers the Branches; now by vertue of this union God looks upon all alike, God in

in the wiſe diſpenſations of his grace hath ſo ordered it, that believers and his Son ſhall make up but one body, that ſo God might account for the Heads ſake all the Members holy, not that they are ſo in themſelves, but I ſay, God is pleaſed to account it ſo, that believers are as holy as his Son, they being of him and in him, 2 *Cor.* 5.21. *For he was* made ſin *for us who* knew no ſin, *that we* might be made *the* righteouſneſs *of* God *in him.*

And God would have us to reckon ſo too for our comfort, mark that place in *Rom.*6.11. *Likewiſe* reckon your ſelves *to be alſo dead* indeed unto ſin, *but* alive *unto* God *through* Jeſus Chriſt *our* Lord: There is not any Man in the world dead to ſin or perfectly alive towards God; its true, the Saints are a dying to ſin daily, and a labouring out after life towards God; ſaith St. *Paul*, *I preſs* hard *after the* mark, *Phil.* 3.14: But for any to ſay he is perfectly dead in ſin, and perfectly alive to God, in himſelf, he ſaith not the truth, I ſpeak of perfection in the degree; yet you ſee God would have believers look upon themſelves ſo, reckon it to be ſo ſaith God, that is, as they are in Chriſt and by the Father there apprehended, for Chriſt was ſo in himſelf fully, yet not for himſelf but for believers, read 1 *Cor.*1.30. *He was* made *of* God Wiſdom, Righteouſneſs, *and* Sanctification *for us.*

2. It informs the Saints from whom they do derive their Holineſs and Sanctification, and to whom they ſhould go for it.

O friends, you drive it all from Jeſus Chriſt, he is the fountain of all your grace of Holineſs and Sanctification, *Joh.* 1. 14, 16, 17. *The* word *was made* fleſh, *and* it dwelt *amongſt* us, *and we beheld* his glory, *as of* the only begotten *of the* Father, *full of* grace *and* truth, *and of* his fullneſs *have we all* received, *and* grace *for* grace, *ver.* 17. *For* the Law *was given by* Moſes, *but* grace *and* truth *came by* Jeſus Chriſt. Chriſt

Chriſt is called the head of the body, *Eph.* 5. Whoſe Office it is to give down his ſupplies to the ſeveral Members of the ſame, for the mutual benefit of the whole body.

There was a ſtock of grace and holineſs laid into Chriſt for this very purpoſe, therefore is Chriſt called the Saints treaſury or ſtore-houſe, *Col.*2.3. So ſaith our Saviour himſelf, *Joh.*17.19. *For* their ſakes *I ſanctifie* my ſelf, *that* they all *might be* ſanctified *through the* Truth.

O therefore Souls! make to Chriſt for grace and holineſs, remember the *Urim* and *Thummim* of all perfection both of Doctrine and Holineſs of life, lieth in Jeſus Chriſt, on purpoſe to be given out to thoſe that come for it.

Here it was *David* fled for Sanctification under the decays of grace, *Pſal.* 51.7,10. *Purge me* with hyſop *and I ſhall* be clean, *waſh* me *and I ſhall* be whiter *then ſnow*, Pſal.36.9. *For* with thee *is the* Fountain *of* life, *and in* thy light *ſhall we* ſee light.

Soul, doſt thou want grace, purging grace, ſanctifying grace, wouldſt thou be more holy in thy life and converſation, then thou heareſt where the fountain is, make out to him, its his deſire to have thee come, thou canſt not pleaſe him in any thing better, then to ſue to him for grace and holineſs; therefore ſaith Chriſt, *If any* Man *thirſt*, *let* him *come to* me *and* drink, *Joh.*7.27. *Therefore* come *with* boldneſs *to the* throne *of* grace, *to ask* grace *and* mercy *to* help *in time of* need, *Heb.* 4. 16.

Laſtly, We may draw out this (from the *Urim* and *Thummim* upon the Prieſts heart) for our comfort to help us in dark erroneous times.

When the Doctrines of the Scripture are by Men corrupted, as that we connot drink them any where, ſhould we Travel from Sea to Sea, there is not a Prieſt or Miniſter that ſtands up in the defence of truth,

Truth, but every one perverts and corrupts it; I ſay, ſhould we fall into ſuch a ſeaſon, that we cannot find a Miniſter with the *Urim* or *Thummim* upon his Breaſt; yet we may comfort our ſelves in this, that our High Prieſt in Heaven is not corrupted, he hath the *Urim* and *Thummim* ſtill as much upon his Heart as ever, who taketh Care to feed his People with ſound Doctrine and with wholſome Food; however it goes amongſt the Prieſts here below, yet this Prieſt's Lips ſhall preſerve Knowledge, if you will ſeek the Law at his Mouth; *Mal.* 2. 7. In the greateſt Darkneſs that overſpread *Egypt*, yet he provided a Light for his people in *Goſhen*, Exod. 10. 33. So when the Anti-chriſtian Darkneſs ſpread the Roman Empire all over, yet Chriſt took Care that his People ſhould have a place of Nouriſhment provided for them. *Rev.* 12. 14. So in the Times of *Iſrael*'s Apoſtaſie, when all the Shepherds were corrupted in *Iſrael*, when they had trod down the good Paſture of Truth and Juſtice both in Church and State, and had foul'd the Remainders of it with his Feet; *Ezek.* 34. 18, 19. yet then ſee the Care of this Goſpel High Prieſt in thoſe Times, that altho' others did periſh for want of ſound wholſome Soul-food, yet his People ſhould be fed from himſelf with the fineſt of Wheat and Oil. Read *Ezek.* 34. 11, 12, 13, 14.

Oh! therefore make uſe of Chriſt on this Account, let him be your ſtay, let Error fill all the publick Places in the World, yet thy High Prieſt will provide for the ſincere, tho' in Holes and Corners; *I will ſend you the Comforter* (ſaith Chriſt) *and* he ſhall teach *you all Things*; John 14. 26.

Men may ſhut up all thy ſound Miniſters from thy ſoul, ſuch who have fed thee with Knowledge and Underſtanding, but be of good Comfort, they can never ſhut up from thee this Goſpel-Teaching Spirit; this

this will give thy Heart a Viſit in the moſt ſecret places of the Earth; this was with the Spouſe in the ſecret places of the ſtairs, and in the Clefts of the Rocks; *Cant.* 2. 4. This ſoul-teaching Agent is not ſtraitned, ſaith our Saviour, it's like the Wind, it bloweth where it liſteth, Men may hear the ſound of it, but cannot tell from whence it comes, *John* 3. 8.

There was likewiſe at the Hem of this glorious Robe tied ſeveral Bells and Pomgranates, a Bell and a Pomgranate, a Bell and a Pomgranate round about the Robe. *Exod.* 39. 25, 26. with *Exod.* 28. 35.

The Uſe of this may be ſeveral ways conſider'd.

Firſt, It was for Noiſe or Sound, when the Prieſt was to enter before the Lord; for this purpoſe was the Bells, for it would have coſt the Prieſt his Life, if he ſhould have gone into the preſence of the Lord without theſe Bells ringing at the Hem of his Robe; *Exod.* 28. 35.

Here we ſee what little Regard God hath to theſe ſilent Meetings in Worſhip, as the Quakers and others dream of; God loves an audible ſound in his Worſhip, *Aaron*'s Bells were to make a ſound in the Worſhip of God: But ſome may ſay, Is God taken with Words and Voices?

I anſwer, Would not the ſame Objection have quarrelled with *Aaron*'s Bells; would one think God ſhould be taken with the Ringing of a Company of Bells in his Worſhip: Friends, Have a Care you be not ſuch as would be wiſer than God; let us keep cloſe to the known Worſhip, if we cannot give a Reaſon why we ſhould do this, or that, or that, or the other Thing in the Worſhip of God; let us remember God can.

And for the Saints meeting together, in Scripture I find it to ſpeak often one to another, *Mal.* 3. 16. And another private Meeting, *John* 20. 19. But our Saviour comes, and ſpeaks, or preach-

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eth a Word of Peace to them, and in Ver. 26. Another private Meeting, but our Saviour by his ſpeaking keeps it from being a ſilent one: Another private Meeting held in *Acts* 1. 13, 14. Where they continued in breaking of Bread and in Prayer, but never read of any ſuch ſilent Meetings as the *Quakers* keep; ſo likewiſe if we conſider the Exhortations, which the Scripture gives to the Saints about their Meeting together, we find it was to provoke one another to Love and good Works; *Heb.* 10. 24, 25.

And that they ſhould ſpend the Time away in their building up of one another in their moſt holy Faith, and praying in the Holy Ghoſt; *Jude* 20.

Now can this be done where there is nothing but ſilence, will ſitting an Hour or two together, only looking on the Ground in our Meetings, fulfil theſe Exhortations.

Alas! Brethren, God will be ſerved with whole Man, Soul and Body; the Soul as well as the Body; for God made both for his Glory, and Chriſt redeemed both for the Worſhip of God: And upon this Account, we are bid to glorifie God with our Bodies as well as with our Souls; 1 *Cor.* 6. 20. And we are exhorted, to preſent God with our whole Bodies, as well as our Souls in the Worſhip of God, as living Sacrifices, which is but our reaſonable ſervice; *Rom.* 12. 1.

Therefore ſaith *David*, My Tongue *ſhall be as* the Pen *of a* ready Writer. *Pſalm* 45. 1. He would make uſe of his Tongue in the Worſhip of God to praiſe him withall: So *Pſalm* 71. 24. My Tongue *ſhall talk of thy* Righteouſneſs *all the Day long.* Pſalm 27. 7. Pſalm 28. 2.

Obj. But ſome will ſay, the Scripture ſaith *That bodily Exerciſe profiteth little.*

I anſwer, Not bodily Exerciſe uſed in the Worſhip of God excluded; but bodily Exerciſe when the Soul is excluded out of the Worſhip of God; this ſignifies but

but little in God's Account. elſe why did the Apoſtle exhort the *Romans*, to give up the Body as well as the Soul to God in his ſervice; *Rom.* 12. 1.

But Secondly, The Gingling of *Aaron*'s Bells did ſignifie the laudable ſound, that the Prieſt's Doctrine was to make in the Ears of the People; he was not to be a dumb ſilent Miniſter, but to make his Doctrine to ring (for God) in the Ears of the People; you may ſee the Charge which is given in this Caſe to Miniſters. *Iſa.* 58. 1. *Cry* aloud, *ſpare not*, *liſt up* thy Voice *like a* Trumpet, *and ſhew* my people *their Tranſgreſſions*, *and the* Houſe of Jacob *their Sins.*

Uſe 3. Oh! how few *Aaronites* can we ſee or hear now in the World? How ſeldom can the poor People hear the Ringing of the Bells of ſound Doctrine in their Ears? In ſome Pariſhes not above once a Month, inſomuch, that the poor People have almoſt forgot that kind of Muſick: And as for others, when they do ring the *Aaronite* Bells of Doctrine to the People, it's ſo much confounded with the ſound of other mixt Bells which they have added to them; that when the Miniſter rings them, the People can hardly tell whether they be rung in *England*, or in *Rome.*

Laſtly, The Bells of *Aaron*'s Garments did ſignifie the Readineſs, Forwardneſs and Aptneſs, which there ſhould be in the Prieſt, to the Work which God called him unto; he was not to be hall'd and dragg'd to his Work, he was to act readily from a Principle of Willingneſs, you may conceive the Bells at the End of the long Robe, would gingle with every little Motion of the Body; ſo ſhould Miniſters readily, freely and willingly give out the Mind of God to the dark blind World: This is ſo in a great meaſure found upon the Miniſters of Chriſt, that have the Aaronite Bells upon their Garments: Read that Noble Paſſage of the Apoſtle in *Acts* 3. 6. Silver *and* Gold *have I* none,

none, *but* ſuch *as I* have, *give I* thee, *in* the Name *of* Jeſus Chriſt *of* Nazareth, *riſe up and walk.*

Therefore, ſaith our Saviour to his Diſciples, when he ſent them forth to preach the Goſpel to the World, *Matth.* 10. 8. Freely *have you* received, *therefore* freely give.

God abhors a lazy, idle Preacher, they are the worſt Plants that ſtands in his Vineyard; an idle Miniſter will quickly grow an ignorant Miniſter; for ſo the Lord puts them together. *Iſa.* 56. 10. *His* Watch-men *are* blind, *they are* all ignorant, *they are* all dumb Dogs, *they* cannot bark, *ſleeping, lying down, loving to* ſlumber.

Therefore, when the Apoſtle would give a true Character of an *Aaronite* indeed; one that carrieth the *Aaronite* Bells to the Hem of his Garment; he tells you in 2 *Tim.* 2. 24. *He ſhould be apt to teach*; that is, ready, willing, or forward in his Work, one that need not be pull'd to it with Cart-ropes, that acts from a Principle of Love to, and delight in his Work, ſaith St. *Paul*, *A* Diſpenſation *is committed* to me, *and* Woe *am I, if I* preach not *the* Goſpel, 1 *Cor.* 9. 16.

Our Saviour tells you, that the Goſpel ſhall flow ſo freely from them that are his Miniſters, as Water from a Fountain, *John* 7. 38.

Uſe 4. Of Lamentation, O! how few of ſuch Miniſters do the Earth abound with at this time, that are apt to teach the Goſpel to the poor World, yea, they are ſo far from being apt to this Work themſelves, that they labour to ſtop up the way againſt others, who out of Conſcience to their Duty (tho' at a low rate) would do the Work themſelves, but muſt ſtand by as uſeleſs, and can do nothing: The good Lord judge between Party and Party in this Matter, if it be thy bleſſed Will; how many poor ſouls

ſouls lye now a periſhing through this dreadful Evil, is notoriouſly known to many Countries, tho' not ſo much laid to Heart, and bewailed before the Lord, as the Matter requireth.

Again, There were Pomgranates likewiſe mixed with the Bells at the Hem of the long Robe. Now the Pomgranates, with the Bells, did ſet forth the Glory of the Doctrine of the Goſpel; for the Colour of the Pomgranates was very glorious, as you may ſee, if you read their Complexion in *Exod.* 28. 33. For they were to be made of ſky-colour, purple, and of ſcarlet: But the Pomgranate alone did ſet forth to us the Fatneſs and Nouriſhment, which the Goſpel doth afford the ſouls of Believers that live upon the Goſpel; for ſo is the Pomgranate ſet forth in the Scripture, to be a very pleaſant feeding Fruit, *Cant.* 4. 13. O! ſo is the Goſpel, it's fatneſs it ſelf, it's called a Feaſt of Marrow, and fat things, of Wine well refined upon the Lees, as you have it in *Iſa.* 25. 6.

O this is the refreſhing, ſatisfying, fatning Good in the World! O the Goſpel! what a choice thing is it to the ſouls of the Lord's People, which makes them cry out, *Bread and the Goſpel is good Fare.* A gracious ſoul knows no ſuch Feaſting as Preaching; no ſuch Fatneſs as the Word of God brings forth to them: The Love of which have made ſome to throw up all their Eſtates, and good Things in this Life to purchaſe it.

This made the Apoſtles forſake their fiſhing Trade, and this made *Matthew* to leave his great Place in the Cuſtom-Office, and *Zacheus* to throw up the half of his Eſtate to the Poor; O! they ſaw by an Eye of Faith, a better Glory in the Colour of the Pomgranate-Truth of the Tabernacle, they had heard better Muſick in the Bells of the Prieſthood, and had taſted more Fatneſs in the Juice of the

Pomgranate-Doctrine of Grace and Reconciliation with the Father by the Blood of Chriſt, than in all the pleaſant Muſicks, Glories, or rareſt feeding Dainties, which this World could afford them, could it give them ten thouſand times as much again as it's able.

O, ſaith *David*! (whoſe Court abounded with all worldly Pleaſures and Delights) the greateſt Fatneſs lieth in the Houſe of God, *Pſal.* 36. 8. *They* ſhall *be* abundantly ſatisfy'd *with the* Fatneſs *of* thy Houſe, *and thou* ſhalt make *them* drink *of the* Rivers *of* thy Pleaſures.

And for all this Kingdom-Glory here below in all the Plenty and Fatneſs of it, yet upon the account of theſe Taſtes which he had of the far exceeding Fatneſs, and Richneſs, and Sweetneſs, he found in the Pomgranate-Truths of the Houſe of God, he doth proteſt in *Pſal* 84. 10. *That* one day *in the* Courts *of the* Lord, *were better than a* thouſand, *and that he* had *rather be a* Door-keeper *in the* Houſe *of* God, *than* to dwell *in the* Tents *of* Wickedneſs.

There was likewiſe a glorious Girdle made for the Prieſt, which was wrought with purple, blue, and ſcarlet, fine twined Linnen, this the Prieſt was to wear about his Loins, *Exod.* 39. 5. with *Exod.* 29. 5. This Girdle of the High-prieſt doth hold forth theſe Things to our Conſideration; the girding up of the Loins doth import theſe things to us.

1. It denotes the Reſolution of the Will to Action, Jer. 1. 17. *Thou* therefore gird *up* thy Loins *and* ariſe, *and* ſpeak *unto* them all *that* I command thee, *be not* diſmayed *at their* Faces, *leaſt I* confound thee *before* them.

2. Sometimes it denotes the Strength which God gives to his Servants, by which Means they are enabled

abled to perform that Work he imploys them about, Pſal. 18. 39. *For* thou girdeſt *me with* Strength *unto the* Battle, *thou* ſubdueſt *under me* thoſe *that* roſe up *againſt me.*

3. Sometimes it's put down in Scripture, to denote the Sincerity and Faithfulneſs of the Mind in the Work a Man ſets about, *Eph.* 6. 14. *Stand therefore, having your* Loins girt *about with* Truth.

Now all theſe Conſiderations (about the girding of the Loins) do all agree unto, and meet together in the Golden Girdle of our Goſpel High-prieſt.

But firſt, let me ſhew you, that Jeſus Chriſt our Goſpel High-prieſt, is ſet forth to you, as the Anti-type of the legal High-prieſt, with reſpect to the Garments which the High-prieſt was to wear; and amongſt which, this of the golden Girdle is not omitted, *Dan.* 10. 5, 6. *Then I* lifted up *mine* Eyes *and* looked, *and* beheld *a certain* Man *cloathed in* Linnen, *whoſe* Loins *were* girded *about with a* golden Girdle, *his* Body alſo *was* like *the* Beryl, *and his* Face *as the* Appearance *of Lightning, his* Eyes *as* Lamps *of Fire, and his* Arms *and* Feet *like* (*in* Colour) *to poliſhed* Braſs, *and the* Voice *of his Words like unto the* Voice *of a* Multitude: Rev. 1. 13. *And in the* midſt *of the* ſeven golden Candleſticks, *one like unto the* Son *of* Man, *cloathed with a* Garment *down to the* Foot, *and* girt about *the* Paps *with a* golden Girdle.

Now both *Daniel* and *John* had their Revelation from Jeſus Chriſt, and they both ſpeak of him, as the Perſon who (with his own Hands) gave it out to them: And that it was he appears by the Garb and Dreſs, in which they ſet him forth to you; he was cloathed in Linnen ſaith *Daniel*, and cloathed with a Garment down to the Foot, ſaith *John*; which was as the High-prieſt uſe to wear, of which Chriſt was the Anti-type: Now it can be none but Chriſt can be

intended here by theſe two Prophets, and that it was Chriſt it farther appears by *John*, who gives him the Title of the Son of Man, which Title was proper to Jeſus Chriſt.

Beſides, both *Daniel* and *John* tell you, that the ſame perſon which gave out the Propheſie to them (which was clothed in linen, and a garment down to the foot)he was girt about the loins with a golden girdle. Thus you ſee that Chriſt is ſet forth to you as a High Prieſt,with reſpect to the garments which the High Prieſt did wear, of which the girdle (as you ſee) was a part.

2. I am to ſhew you that all the former conſiderations of the girdle about of the Prieſts loins, did all meet together in the Golden girdle of our Goſpel High Prieſt.

Firſt of all it denotes the reſolution which was in Chriſt to the work of Mans Salvation and Redemption, Oh nothing could hinder the Lord Jeſus from undertaking the thing, although ſin, Satan, the Curſe of the Law, the wrath of God,Grave,Death and Hell, ſtood in the way; yet he goes through all, and makes his way thorow the higheſt difficulties, that he might accompliſh the thing, he adventures Soul and Body, Glory,Happineſs and all that was near and dear to him, in order to the effecting it, *Luke* 12.50. *I have a Baptiſm to be* baptized with, *and how* am I ſtraitned *untill it be accompliſhed*; which Baptiſm was not the Baptiſm with Water, for in that ſenſe he was Baptized before, *Math.* 3. 16. But it was the Baptiſm of his ſufferings, which he had ſo much a deſire to finiſh,and a Reſolution to go thro'.

Secondly, He hath as great a Reſolution to bring forth ſanctifying grace in the Saints by his Spirit, as he had to bring forth juſtifying grace by his Death; *Zach.* 3. 4. *And he* anſwered, *and* ſaid *unto thoſe that* ſtood before *him*, take away *the* filthy garments

garments *from him*; *and* unto him *he ſaid*, behold I have *cauſed thine* iniquity *to paſe* away *from thee*, and I will cloth *thee with* change *of* garments; This was ſpoken by Chriſt concerning his Church, *ver.* 1,2. But mark the Reſolution of Chriſt to the procuring of ſanctifying garments (which is that inward grace and holineſs he fills them with) which he ſees his people ſtands in need of, ſaith Chriſt, I will do it.

It muſt and ſhall be ſo, I am reſolved, as I have procured juſtifying Grace for them, ſo they ſhall be made holy, I will give them ſanctifying Grace, nothing ſhall croſs my will in this matter, *Ezek.* 36. 25, 26, 27. *Then will* I ſprinkle you *with* clean water, *and ye* ſhall be clean *from all* your filthineſs, *and from all* your idols *will I* cleanſe you; *a* new heart *will I* give you, *and* a new ſpirit *will I* put within you, *and I will* take away *the* ſtony heart *out of* your fleſh, *and I* will put *my* Spirit *within* you, *and* cauſe you *to* walk *in my* Statutes, *and ye* ſhall keep *my* judgments *and do* them.

Mark the Reſolution of Chriſt to the ſanctifying of his people, he will do it, take notice of the many Repetitions of his will, there are in this place.

Thirdly, So for the ſaving of his Church out of danger, when begirt about with trouble, Chriſt is reſolved upon the buſineſs (though ſometimes the Devil and wicked Men may think to make their Market upon the Saints) that the Gates of Hell ſhall never prevail againſt his Church and people, ſaith Chriſt, *Pſal.* 12.5. *For the* oppreſſion *of the* poor, *and for the* ſighing *of the* needy, *now will I ariſe*, ſaith Chriſt, *and I will ſet him in* ſafety *from him* that puffeth *at him.*

Mark how much the will and Reſolution of Chriſt lieth in this work of ſaving and delivering his Church out of the hands of Men and Devils.

Uſe 5. O then how ſhould this comfort and encourage the people of God; O Sirs! ſtudy the girdle of your High Prieſt Jeſus Chriſt, do you doubt of Juſtification do you doubt of Sanctification, do you doubt of deliverance from Sin, Satan, the wrath of God, the malice of Devils and wicked Men; O look up to the girdle of reſolution about the High Prieſts loins, and wait patiently upon him, for he is reſolved to get all this for you in a time of need.

Secondly, As the girding of the loins do imply the ſtrength which God doth afford his ſervants in the work he imploys them in or about, ſo is this abundantly made good in Chriſt our High Prieſt; our Saviour had a very great work to do, and a weighty burthen to bear, therefore it was neceſſary he ſhould be filled with infinite ſtrength.

Firſt, The work he was to do would have diſcouraged all the Men in the World and Angels in Heaven, had they been put together to have engaged in it; for he was to conflict with our enemies, the leaſt of which hath driven the whole world before it.

Theſe are Satan, Sin, the World, with all its Temptations, and the juſtice of God for the breach of his royal Law; what power, force, or ſtrength, was there ever in the World that could bear up againſt one of theſe enemies; beſides, Chriſt was to deal with death it ſelf; what ſtrong *Samſon*, or valiant *Alexander*, in the World could grable with this one enemy, yet did our Saviour bring this enemy at his feet with eaſe; therefore ſaith the Apoſtle ſpeaking of Chriſt, *Acts* 2. 24. *He hath looſed* the bands *of* death, *becauſe it* was not poſſible *he ſhould* be holden *by it*.

Secondly,

Secondly, There muſt needs be infinite ſtrength in Chriſt, if we conſider the weight of that burthen he was to bear upon his ſhoulders; And that was all the ſins of all the Elect in the World, a weight which makes the whole Earth to groan under the burthen of it, as the Apoſtle ſpeaks in *Rom.* 8. 22. For all our ſins were laid upon and charged on Jeſus Chriſt, *Iſa.* 53.6. *The* Lord *hath laid* the iniquities *of* us all *upon him*, ſo St. *Peter* ſpeaking of Chriſt, ſaith 1 *Pet.* 2.24. *Who* his own ſelf *bear* our ſins *in his* own body *on the* Tree.

Samſon did never carry away the gates of the City with more eaſe, then Chriſt did our ſins upon his ſhoulders; Therefore is Chriſt called a Rock, *Deut.* 32.31. And the Rock of ſtrength and refuge, *Pſal.* 62. 7.

Now all this was Chriſt, as he was and is our High Prieſt, for this lieth in the girdle of Chriſt, which girdle he weared as our High Prieſt; therefore you are to look upon all this as yours upon believing, Chriſt needed not this himſelf, but this ſtrength was put into him for believers.

1. To do the great work of ſaving of them out of the hands of their Enemies.

2. That as their Head he might give it down to them, to help them out in all their duties they be Active or Paſſive.

Uſe 6. This ſhould inform us then where our ſtrength lieth, its not in our ſelves but in our High Prieſt, he is our Treaſury and Store-houſe of it, and to him we muſt come for it, and in coming we ſhall have it, ſaith *David*, Pſal. 18.2. *The* Lord *is* my Rock, *and* my Fortreſs, *and* my Deliverer, my God, my Strength, *in* whom *I will truſt*, my buckler, *and* the horn *of my* Salvation, *and my* high Tower.

In this Uſe, I would commend two things to thee for thy Peace and Comfort; wouldeſt thou ſee all thy ſpiritual Enemies conquered and brought down down at thy Feet! then look to Chriſt, and he hath done it for thee, and in thy room, and the Glory of the Conqueſt he imputes to thee, as *Joſhua* in the Wilderneſs did, who was a Type of Chriſt in this thing; he fought *Iſrael*'s Battles for them, and conquered all their Enemies for them; and when done, gives the Glory of the Conqueſt to the *Iſraelites*, for he cauſeth the chief of the Enemies to be brought before him, and makes them lie down, and bids the Jews to ſet their Feet upon their Necks, *Joſh.* 10. 24. So hath Chriſt done for Believers.

2. If thou wouldeſt get the Maſtery over the Remainders of Corruption within thee, and the Devil and World without thee, then look up to Chriſt thy High-prieſt, and draw out Strength from him, for he is girded about with Strength, on purpoſe to give it out to thee: Saith St. *Paul*, I can do all things thro' Chriſt, which ſtrengthens me, *Phil.* 4. 13.

3. Laſtly, The Girdle in the High-prieſt denotes his Faithfulneſs and Sincerity in the Work he undertakes to do, for ſo we ſhew'd you, the girding of the Loins implied ſo much as this applied to JeſusChriſt, who is our Goſpel High-prieſt, *Iſa.* 11. 5. And *Righteouſneſs* ſhall *be the* Girdle *of his* Loins, *and Faithfulneſs the* Girdle *of his* Reins; ſo ſaith the Apoſtle, ſpeaking of the Faithfulneſs of Chriſt, *Heb.* 3. 5, 6. And Moſes *was* faithful *in all his* Houſe *as a* Servant, *for a* Teſtimony *of thoſe* things *which were to be ſpoken of* afterward, *but* Chriſt *as Son in his own* Houſe, *whoſe* Houſe *we are* (*if we hold* faſt *the* Confidence, *and the* rejoiceing *of the* Hope) *firm to the* end.

Obſerve theſe two things in the Words.

Firſt, *Moſes*'s Faithfulneſs was a Teſtimony of thoſe things which ſhould be ſpoken hereafter.

Now,

Now, what were theſe things which ſhould be ſpoken after *Moſes* his Time, it is what all the Prophets and Apoſtles have written about, the Faithfulneſs of Chriſt to his Church and People, as he is their High-prieſt.

1. That he would certainly become bound to the Juſtice of God as their Surety, to give full Satisfaction for all the wrong they have done the Juſtice of God, ſo ſaith *David*, *Pſal.* 40. 6, 7, 8.

2. That he would ſtand in the room of his People, and take upon him every part and parcel of their Guilt; this wrote *Iſaiah* of him, *Iſa.* 53. 6.

3. That he would as certainly bear every part of that Puniſhment (which Juſtice would have elſe poured forth upon the Elect) I ſay, he would bear this himſelf, as really as he did their Guilts; ſo writes *Iſaiah* alſo, *ver.* 5.

4. That he would certainly call home to himſelf, by the Means of the Miniſtry of the Word and Spirit, every elected Soul to the Embracement of him, this writes *Luke* of him, *Luke* 14. 16, 17, 18, 19, 20, 21, 22, 23, 24. So *John* writes, *John* 10. 16.

5. And that there ſhall never be wanting to the Ages of Man, a ſufficiency of Means, in order to the bringing in the Elect of God in every Age, *Mat.* 28. 19, 20.

6. That as by his Blood and Righteouſneſs he hath taken Care, to get them juſtify'd before God, ſo as certainly will he give out with his ſanctifying Grace, the Teſtimony of this (in his time) into their Conſciences; ſo writes St. *Paul* of him, *Rom.* 5. 1, *Iſa.* 26. 3.

7. And

7. And that if he hath begun any thing of the Work of Grace upon the Heart of any poor Soul (they ſhould not doubt of the ſucceſs) for he will as certainly finiſh and compleat it. *Phil.* 1. 6.

8. And that in the mean while, what Corruptions ſhall remain in the ſoul (altho' he will not promiſe wholly to out them of the ſoul here in this Life) yet the ſoul may aſſure himſelf of this, they ſhall not rule and reign over the ſoul as before; ſo writes St. *Paul* of him, *Rom.* 6. 14.

9. And as for the Power of Temptation which may ſo violently ſeize the ſoul, as that the ſoul may think it will at laſt for ever undo him; Chriſt will certainly bear up the ſoul under them, as that they ſhall not totally ſink the ſoul; and will as undoubtedly deliver the ſoul at laſt out of the Hands of them all; ſo writes St. *Paul*, 1 *Cor.* 10. 13.

10. And for what Duty he ſhall require and expect at his Peoples Hands, he will look for no more, nor require of them any farther ſervice, than he ſhall give them ſtrength to perform it; ſo ſaith St. *Paul* of him, *Rom.* 8. 26, 27. So 2 *Cor.* 8. 12.

11. And that what Infirmities and Weakneſſes your Duties ſhall be cloathed withal, Chriſt will certainly overlook them upon the Soul's hearty and humble Acknowledgment of them to him; ſo writes the Apoſtle, *Heb.* 8. 12. with Chap. 9. 14.

12. And whatever the ſin be which may be acted or committed by any of his people (they ſhould not deſpair at the Matter) for upon their hearty Acknowledgment of it, and Endeavour to amend about it, he would certainly pardon it, and it ſhall be no breach about it; ſo writes *Joel* and *Micah* of him: *Joel* 2. 13, 14. *Micah* 7. 18, 19.

13. You may aſſure your ſelves, if ever you have carefully endeavoured to get into a covenanted Condition with him; he will take Care that nothing in Heaven,

Heaven, Earth, or Hell ſhall ever work you out again; ſo writes St. *Paul*: *Rom.* 8. 34, 35, 36, 37, 38, 39. *Jer.* 31. 35, 36.

14. And at any time if any of his People be called by him to adventure upon hard and difficult ſervice, they ſhall certainly have his Company with them (to aſſiſt, comfort and refreſh them) Foot by Foot all a-along their Work: *Mat.* 28. 20.

15. And if they ſhall be put upon ſufferings at any time for him, he will certainly be with them to help and relieve them in that Condition; if it be with the three Children to march thro' the Fire, they ſhall not go one Foot in the Flames beyond or without Chriſt in their Hand. *Iſa.* 43. 2.

16. And what Charge they ſhall leave behind them in the ſtorm to be cared for; as Husband, Wife, Children, Parents; we need not doubt, Chriſt will certainly take care for them in our Room, and better than we could, had we ſtaid among them; ſo ſaith *David*: *Pſal.* 37. 25.

The other Conſideration in the Words to be obſerved is this, *Moſes* was faithful as a Servant, but Chriſt as Son in his own Houſe; I ſhall ſay but little as to this, you know what Obligations with reſpect to Intereſt) do lye upon a Son beyond a Servant to be faithful in his place. Now if *Moſes* a Servant was faithful to the Houſe, and in the Houſe, then much more may this be expected from Chriſt.

I have only this to ſtart about the High-Prieſt's Girdle, and I have done with it.

The laſt Uſe of the Girdle, it was to gird the Robes ſo ſecurely about him, as that they might not fall off from his Body, no, nor ſo much as hang looſe to the Body.

Thus doth our Goſpel High Prieſt deal by and with his Church, he girds them all faſt to himſelf by a Girdle of Covenant that will never admit of their falling

falling from him, nor long hanging looſe to Chriſt, the people of God are very apt to hang looſe to him, and when they are awakened to it, then they in the next place fear falling wholly away from him, for the one doth make way for the other; if Satan can but get a Soul a little looſe from Chriſt, he will quickly make the Soul to call in queſtion the whole of his Condition, and to think that now he is falling quite off from Jeſus Chriſt; but ſoul, againſt ſuch Doubts look up to Chriſt thy High Prieſt, and there thou ſhalt ſee thy ſelf ſo faſt bound to his Loins by the Girdle of an indiſolvable Covenant, that thou canſt never drop from him more, thou may'ſt be looſe to him, but fear not, thou can'ſt never fall finally unleſs Chriſt fall, for thou art girded about his Loins. Read theſe Scriptures for thy Comfort, *Iſa.* 11. 5. *Ezek.* 16. 8. *Jer.* 31. 3, 4. *John* 13. 1. *Iſa.* 54. 8, 9, 10. *Rom.* 8. 34, 35, 36, 37, 38, 39. *Rom.* 11. 29. *John* 10. 28, 29. And aſſure thy ſelf if thou doſt hang looſe to Chriſt, he will quickly be ſenſible of it, and will tuck thee up and gird thee cloſe to himſelf again as he did *David* and *Peter.*

But beware of that, it may be ſuch a Gird as you may feel it in your Bones many Days after; as *David* did in the like Caſe: Read *Pſalm* 51. 8.

I now come to ſpeak of the Miter and the Plate of Gold which was to be faſtned on it before; near upon the Forehead.

As for the Miter it was to be put upon the Prieſt's Head, when the Holy Garments were to be put on; *Exod.* 39. 28. with *Exod.* 29. 6.

Now this part of the Prieſt's Attire is what reſpected Chriſt as the Head of the Body; we have ſhewed you already how that the Robe it ſelf, with the Things belonging to them were what did reſpect the Church, the Body of Chriſt.

And this Attire (*viz.*) the Miter and Crown, did more properly belong to Chriſt as Head of the Church.

I ſhall begin with the Miter, which was the Crown and Glory (if I may ſo expreſs it) of all the other Attributes of Chriſt; for if you look into the two firſt Chapters of the *Revelations*, you ſhall find, whatever Comfort did run down upon the Saints thro' any Title given to God, yet it did all centre in the prieſtly Office of Chriſt, to which the Miter belonged, in Rev. 2. 1. *You* have *this* Title given *of* Chriſt, *He* holdeth *the* ſeven Stars *in his* right Hand, ver. 8. *Theſe* things *ſaith the* firſt *and* laſt, ver. 12. *The* Sword *with* two edges; ſo Chap. 1. 5. *The* faithful *and* true Witneſs, *the* firſt begotten *of the* Dead, *the* Prince *of the* Kings *of the* Earth, ver. 8. *The* Alpha *and* Omega.

Now do you but look into the 13th *ver.* you may ſee the Fountain of all theſe Streams in the midſt of the ſeven golden Candleſticks, *I* ſaw one *like unto the* Son *of* Man, *cloathed with a* Garment *down to the* Foot, *and* girt about *the* Paps *with a* Golden Girdle; ſo that here it is from whence the Titles (which are given to Chriſt) do ariſe, they all flow from the prieſtly Office of Chriſt, who wears the Prieſtly Miter; the Truth is, it's from the Miter upon Chriſt's Head that we draw all our Comfort. Alas, Brethren! what Comfort could we take in God himſelf, but through Chriſt? And what Comfort could we take in Chriſt, but as he wears the Miter upon his Head as our High-prieſt? Whatſoever Comfort we have in any other Office of Chriſt, namely, as a King or Prophet, it all originated in the prieſtly Office of Chriſt; the Truth is, the prieſtly Office of Chriſt, is an Office of meer Love, and tender Compaſſion, ſet up on purpoſe for the Succour and Relief of poor Sinners, there is no Mixture of Terrour in this Office of Chriſt; there is a Mixture of Terrour in the other Offices of Chriſt; the Lord Chriſt is King, and hath a Kingly Office,

and

and by it rules over his Church, and rules over all the World, but all do not obtain Mercy that he rules over; *As for thoſe* mine Enemies, *that* would not *that I* ſhould rule *over* them, *bring* them *forth, and* ſlay them *before* me, *Luke* 19. 27.

But there is not the leaſt mixture of Terrour in this of his Prieſtly Office, the Miter ſhews nothing but Grace, and Love, and wonderful Compaſſion, infinite Bowels of tender Love to the Sinner, a God reconciled in Chriſt by the Sacrifice of himſelf, which was ſlain for Sinners; the Blood of which ſpeaks to you better things, than the Blood of *Abel*; for the Blood of *Abel* beſpoke Sin committed, and a guilty Soul, and an angry God; but Chriſt's Blood beſpeaks Sin remitted and pardoned, and a God reconciled again; the Blood of *Abel* ſpeaks for Vengeance from under the Ground; but the Blood of Chriſt ſpeaks for Grace, Mercy, Pardon, and Reconciliation again from under the Altar; *Abel's* Blood beſpeaks the Sinner under the Curſe; but Chriſt's Blood ſpeaks him into the Bleſſing again, Acts 3. 26. *Abel's* Blood ſpeaks the Soul at a great diſtance with God; but the Blood of Chriſt ſpeaks him very nigh God again, Eph. 2. 13. *But* now *in* Chriſt Jeſus, *ye that* were ſometimes *afar off*, *are* made nigh *by the* Blood *of* Chriſt.

Uſe 7. Then ſoul, whenever thou haſt to do with Chriſt, view him in his prieſtly Attire, having his Miter upon his Head; O! thou can'ſt not look upon Chriſt under a more bleſſed Conſideration than this, that can afford thee like Succour, as this will do, for this will yield the ſoul bleſſed Relief againſt all thy Fears and Temptations whatſoever; the Miter was put upon the Head of Chriſt, on purpoſe to be looked unto for Relief and Succour in a time of Doubt and Danger; what was the great Relief amongſt

amongſt the Jews againſt their Sins? The Jews (you may obſerve) had many Reliefs when they were in the Wilderneſs, if at any time they were ſtung with the fiery Serpents, then they had their brazen Serpent to look unto, as a Relief againſt that Diſtreſs; when they wanted Water, they had their Rock to make at, as a Relief againſt that Diſtreſs; when they wanted Bread, they had their Manna from Heaven, as a Relief againſt that Diſtreſs; and if they ſinned whither did they go? then they took a Sacrifice, and went unto the Prieſt, and he was to offer for them, ſo that the prieſtly Office was then the only Relief they had againſt Sin.

So now the prieſtly Office of Chriſt is the only Relief and Succour the People of God have againſt all Temptations, Doubts, and Fears under Heaven: O! make much uſe of the Miter in Times of Fear, look unto it, as the Jews were to look to their brazen Serpent upon the Pole, when ſtung with Serpents; ſo whenever thou art ſtung with the Serpent of Temptation, and Guilt, and Horrour, and Terrour about Guilt, look up with an Eye of Faith to this Miter, the Crown (as I may call it) of his prieſtly Office, and thou ſhalt be healed, and cured of all thy Stingings; ſo ſaith Chriſt himſelf, *Iſa.* 45. 22. *Look unto* me, *and be ye* ſaved *all ye* Ends *of the* Earth, *for I* am God, *and there is* none elſe.

Mark, look unto me, he doth not bid you to look to that unhallowed Bear, the Pope; who to deceive the poor miſerable World of their Eſtates and Wealth, hath feigned a Miter, and puts him upon his Head, and Bug-bares the World with it, as if he were ſome great one, which by the pretended Power of his Conjuring-State, and Croſs-keys of Hell, affrights the poor ignorant World into an O-

pinion,

pinion, of ſome more than ordinary Authority muſt reſide in this Beaſt for his Cap-ſake; when alas! he nothing but cheats the World by it, both of their Souls and Treaſure, he is a Limb of the Devil, to cheat Men of their Souls, becauſe he keeps them in Ignorance about the Prieſthood of Chriſt, and arrogates and aſſumes that Authority as proper to himſelf; he ſaith, he hath the Miter upon his Head, and he is in the prieſtly Chair, and he can procure Pardon with God for Sins, and he hath the Keys of Hell and Death (which the Holy-ghoſt only attributes to Chriſt, *Rev.* 1. 18.) And he can open Purgatory, and let out of Torment, and he hath the Key of *David* (which the Holy-ghoſt gives only to Chriſt, *Rev.* 3. 7.) And he can open Heaven, and let into Glory. O horrid Blaſphemy! What a Beaſt is this, and how much to be abandoned by all thoſe that love Chriſt and their Souls! how doth he dethrone and ſhut Chriſt out of his great Office, as a Prieſt and Saviour.

2. He cheats poor Souls of their Eſtates here, becauſe he takes their Money of them, to ſave from Sin, and to diſcharge them of ſome Torment, and to let them into Heaven, when he himſelf ſhall not eſcape the Vengeance of Chriſt, but ſhall be for his Juggling and Deceit, tormented in Fire and Brimſtone for ever and ever, *Rev.* 19. 20, 21. Where the whole Rabble of that Gang ſhall eternally dwell together.

And as for others (*viz.*) the leſſer ſort of Popes, that imitates the High-prieſt in his Garments, with reſpect to his Cap and Linnen *Ephod*, it's a clear denying of Chriſt to be come in the Fleſh; and *John* ſaith theſe are Anti-chriſt, 1 *John* 4. 3. For if theſe Garments were Types of Chriſt, then they were only to continue until the coming of Chriſt; ſo reaſons the Apoſtle, *Heb.* 10. 1. Who ſaith, that

theſe

theſe things *were* ſhadows *of good* things *to* come, *but not the* very Image; and therefore, when theſe good things were come, which was the Subſtance, then the ſhadow muſt give place as no longer of uſe; ſo ſaith St. *Paul* to the *Coloſſians*; chap. 2. 16, 17, 18, 19, 20, 21, 22, 23. Well then, if theſe Ceremonies were only ſigns of Chriſt to come, and to give place to him when come, then what does their preſent Uſe ſignify, but that he is not yet come; and as *John* ſpeaks, denyed to be come in the Fleſh, who is the Anti-chriſt then think you?

The next thing we are to take notice of, is the place of Gold, placed on the Fore-head of the High-prieſt faſtned to the Miter, wherein was engraven'd in Letters theſe Words, *Holineſs to the Lord*, Exod. 28. 36, 37.

The purpoſe of this very Plate, with the Letters writ in it, was for the High-prieſt to take on him all the Failings, Imperfections, and Weakneſſes of the people's Duties in the Worſhip of God.

The Plate was to bear upon it, the people's Sins which they would contract in the Worſhip of God, and the Letters engraven'd upon the Plate, was to bear out the Prieſt before the Lord, that he died not; Exod. 28. 36, 37, 38. *And thou ſhalt* make *a Plate of* pure Gold, *and* grave *upon it the* Engravenings *of a* Signet, Holineſs to the Lord; *and thou ſhalt put it on a* blue Lace, *that it may be* upon *the* Miter, *upon the* Fore-front *of the* Miter *it ſhall* be, *and it* ſhall be *upon* Aaron's Forehead, *that* Aaron *may bear the* Iniquity *of the* holy things, *which the* Children *of* Iſrael *ſhall* hollow *in all their* holy Gifts; *and it ſhall* always *be upon his* Forehead, *that they* may be *accepted before the* Lord. This ſtill looks to Jeſus Chriſt our Goſpel High-prieſt, & tells us what he is to do, & doth

do for Believers; he takes upon him all the Failings and Infirmities of his People's Duties. O! what a bleſſed Ground of Comfort is this to a doubting ſoul: I know ſome poor ſouls have had their Backs bowed down with this kind of Guilt, who when in the Worſhip of God, as in Prayer, hearing of the Word, or breaking of Bread: when they have conſidered with what ſad Frames they have been in the Worſhip: how hath that troubled them, when they have minded the Hypocriſy that appeared in their Hearts while in the Work; thoſe vain, wandering Thoughts, that deadneſs, dull, drowſy, tiredneſs of Spirit. with which their Work was mixed: Beſides, when they have conſidered, with how much Ignorance, how little Faith, and want of Love to God, and his Work in Hand, they were attended with; how hath this perplexed ſome poor ſouls! and how deeply hath this ſunk others into the Pit of Deſpair, putting them upon reſolving never more to hear the Word, or pray, or receive the Sacrament: O! they never worſhip God, but they ſin againſt him, and make their Caſe worſe than before.

All this hath been for want of Knowledge in this bleſſed Myſtery of the Plate, faſtned upon the Fore-front of the High-prieſt's Miter. The Devil keeps them in ſuſpence about this thing, ſhews the ſoul his Guilt, but will not ſuffer him to ſee the Plate on the Fore-front of the Prieſt's Miter, which was appointed on purpoſe for them to lay their Guilt upon. O! therefore for thy Comfort, ſoul, when thou comeſt into God's Worſhip, thou mayeſt come boldly without Fear: what Guilts thou either haſt, or ſhall contract on thy ſoul in God's Worſhip (provided they are not wilful Guilts) there is a Plate of Gold prepared to bear all, thou ſhalt bear none of them thy ſelf. O, bleſs God for this great Mercy to thy

ſoul,

ſoul, and rejoyce in it as thy great Favour; make much uſe of it as thy beſt of Priviledges: Study it as the higheſt of Comforts, and live up to the God of this Mercy, with the greateſt Faithfulneſs, and to the higheſt Pitch of Holineſs.

Secondly, This was to be a ſtanding Priviledge at all times, for all Believers to ſuck a continual Sweetneſs and Comfort from, in point of Acceptation with God; for *Aaron* the Prieſt, was to wear it always upon the Fore-front of the Miter, that they might be accepted before the Lord.

This was not to be worn once or twice, but always before the Lord; ſo that until Chriſt puts off his Miter, and lays aſide his prieſtly Work, thou mayeſt aſſure thy ſelf, until then, thoſe Sins of Infirmity which will cleave to thy Duties, ſhall not render them, or thee diſ-acceptable before God, if thou relieſt faithfully upon this High-prieſt in this Caſe.

We now come to ſpeak of the Crown, which this High-prieſt was to wear, as well as this Miter, and the Crown was to be ſet upon the Miter on the Prieſt's Head, *Exod.* 29. 6. *And thou ſhalt* put *the* Miter *upon* his Head, *and* put *the* holy Crown *upon the* Miter.

The Crown upon the Prieſt's Head, ſet forth to you the kingly Office of Jeſus Chriſt, which ſprings from the prieſtly Office of Chriſt; he is a King to rule in, and over his Church, becauſe he is a High-prieſt to the Church; therefore, the Crown muſt ſtand upon the Miter; the Miter doth keep up the Crown, not the Crown the Miter. The Miter being under the Crown, ſhews you that the Kingly Office of Chriſt hath its Foundation in the prieſtly Office of Chriſt, as was ſhewed you before, from the firſt of the *Revelations.*

This ſhews firſt, that Chriſt hath Power to give out what Laws, Rules, Cuſtoms, and Ordinances he pleaſes, for his Church and People to walk by; for he hath a Crown upon his Head as well as a Miter.

Secondly, That all Duty and Subjection, and Obedience, ought to be given to him, both in ſoul and body, for he is a King; *Pſal.* 2. 6. *I have* ſet *my* King *upon my* holy Hill Sion.

We do not read, that any of the Prieſts beſides the High-prieſt, did wear a Crown: we read, that they did wear Bonnets, but not a Crown, *Exod.* 28. 40. The Crown was only for the High-prieſt, ſhewing us, as the High-prieſt was a Type of Chriſt, that all Rule and chief Authority belongs to Chriſt: It's Chriſt only can make, or impoſe any Laws upon the Conſciences of his people: ſo ſaith the Spirit, *Rev.* 4. 11. *Thou art* worthy, *O* Lord! *to* receive Glory *and* Honour, *and* Power, *for thou haſt* created *all* things, *and for* thy Pleaſure *they are, and were* created.

And yet how common is it to ſee the inferiour ſort of Prieſts, that ſhould content themſelves with wearing the Bonnet, to catch the High-prieſt's Crown from off his Head, and to leave the High-prieſt nothing to wear but their Bonnets; and given him to underſtand, if he will not wear them, he muſt ſit bare-headed before them. I mean, how do Men, who pretend to be the Miniſters and Vicars of Chriſt, pull his prieſtly Diadem from off his Head, and ſo rob him of his princely Glory, in arrogating a Power to themſelves, of making and impoſing ſpiritual Laws upon the Conſciences of his poor People, as Rules for them to walk by, which Cuſtoms and Traditions the Word of Chriſt never knew, or ſpake of in the leaſt. What greater Indignity can be offered to the Crown of Chriſt, than this!

this! Not only ſo, but if the poor Lambs of Chriſt (who are as dear to him as his own Blood) will not comply with their Canons, they violently run on them with Ruine and Deſtruction, both to them and their's, without the leaſt Dram of Mercy ſhewed them: Should a Subject deal thus with his Prince, who would advocate ſuch a one's Caſe at the Bar! but how much Chriſt thinks himſelf bound to theſe Men for this piece of Service, both to himſelf and people, let the World judge.

Again, whereas 'tis ſaid, that the Crown was ſet on the Miter, it's to ſhew Believers how ſweet the kingly Office, Power, and Authority of Chriſt, is ſweetned to them by Chriſt's prieſtly Office: It's the the prieſtly Miter makes the kingly Crown ſo ſweet and lovely to Men. The Grace which flows from Chriſt as Prieſt, makes the Law which flows from Chriſt as King, ſo delightful and precious.

What ſtrange prejudicated Opinions have Men of the Law, of the Crown of Chriſt, when they look on it apart from the Miter of Chriſt's Prieſt-hood: how formidable and cruel doth the Law look to them! how do men ſhun and avoid it as Death it ſelf: it's an unreaſonable Law, it requires Impoſſibilities, ſuch things as can never be obtained, or performed; it affords no Aſſiſtance, no Strength, let me do what I can, it damns me at laſt.

This the ſoul, inſtead of being ſubject to, fights with it as his worſt Enemy: ſo ſaith *Paul*, Rom. 8. 7. *The* Carnal-minded Man *is not ſubject to the* Law of God, *neither indeed* can be.

But when the ſoul is brought to cloſe with Chriſt, as his High-prieſt, and hath taſted of the Grace of the Prieſt-hood, and is made to ſee the Miter under the Crown, which it did not ſee before, and underſtands, that all the Terrour of the Crown's Law is fuckt in by the Miter's Grace: Then the

ſoul has other Thoughts of God's Law, than ever before. O, ſaith the ſoul; how miſerably was my Underſtanding darkened, that I ſhould ſo wickedly conclude it, an unreaſonable and a cruel Law; a Law which required Brick to be made without Straw; but now I ſee, it was my Miſtake and Ignorance. O! it requires no more, than it will help in the doing: it's a Law which hath the Spirit of Life in it, *Rom.* 8. 2. That will quicken to its own Performances; a Law flowing from the Crown, but it's a Crown upon the Miter, which is ſo far from killing me, that it giveth me ſpiritual Life, and frees me from the Law of Sin and Death, Rom. 8. 2. Therefore ſaith *Paul*, Rom. 7. 22. *I delight in the* Law of God *after the* inner Man; ſo ſaith *David*, Pſalm 119. 72. *The* Law *of* thy Mouth *is better* than ten thouſands *of* Gold *or* Silver. So *Pſalm* 19. 10. More *to be* deſired *is thy* Law *than* Gold, *yea, than* much fine Gold, *ſweeter alſo than the* Honey, *and the* Honey-comb.

O! every part of the Work and Worſhip of Chriſt is ſweet now, when the ſoul ſees it's the Law of a Reconciler; the Work of an Advocate, the Worſhip of a bleſſed High-prieſt, which he is imployed in and about. O! it's the Law of one who hath ſhed his deareſt Blood for me, to ſatisfy Juſtice; it's the Work of a High-prieſt which preſents me in himſelf without ſpot to God, and hath cloathed me with the Robe of his Righteouſneſs, and made me an Heir of Glory, a Child of God, a Citizen of the New *Jeruſalem*. O! this makes the Work of Chriſt's Kingdom delightful Work to the ſoul now.

CHAP.

CHAP. XXXIV.

I come to ſpeak of the fourth general, which is the manner of the Conſecrating of the Prieſt.

THe High Prieſt being thus attired, then was *Moſes* to take a young Bullock, and two Rams without blemiſh, and unleavened bread, and unleavened cakes, tempered with oyl, and offer this with the two Bullocks, and two Rams unto God for the Prieſt, *Exodus* 29.1,2, with 19, 20. Then was *Moſes* to take a Veſſel of oyl, and pour it on the Prieſts head and anoint him, *ver.* 7.

In which Conſecration we may note two things.

1. Something which related to the Type it ſelf.
2. What related to the Anti-type Jeſus Chriſt.

Firſt, What of this conſecration related to the Type, or High Prieſt himſelf, and that was this: the materials made uſe of about his Conſecration, did highly teſtifie, that he himſelf was but a poor, weak, frail Man; and altho' called to ſo great an Office, as to interpoſe between God and the people, to make Reconciliation for them; yet no farther efficacious then as he was the Type of him, that only could take away ſin, which was Jeſus Chriſt held forth in him. Thus much both himſelf and the people likewiſe might inform themſelves in the manner of his conſecration; for there were two Rams and a young Bullock muſt be ſlain and offered to God in ſacrifice for him before he could ſtand in Gods preſence to Adminiſter for the people. Some ſacrifices of pacification and attonement muſt be offered to God for the Prieſt himſelf, as well as for the people; which taught both the Prieſt and People,

that there was no Reconciliation with God to be had by the High Prieſts means any further then both Prieſt and People had an eye of Faith upon Jeſus Chriſt held out by him: ſo reaſons the Apoſtle in *Heb* 7.26,27. *For ſuch* an High Prieſt *became us*, who *is* holy, harmleſs, undefiled, ſeparate *from* ſinners, *and made* higher *then the* Heavens, *who* needeth not *daily as thoſe* High Prieſts *to offer up* ſacrifice, *firſt for* his own ſins, *and then for* the people.

So that you ſee the legal Prieſt ſtood in need of a Sacrifice for himſelf, and he was to offer a Sacrifice for himſelf as well as for the people: there Salvation and Reconciliation could not be wrought out by the Prieſt, but by another, which was Chriſt only.

2. As the thing related to Chriſt, it ſhews us thus much, that whatever our Lord Jeſus Chriſt hath done, doth or yet ſhall do in Heaven, as our great High Prieſt, it takes its riſe from his Death and Paſſion: The High Prieſt under the Law could not be a High Prieſt, without he was conſecrated ſo in the death of ſomething which muſt be ſlain as a Sacrifice to God.

So did Chriſt lay down his life as a Sacrifice to God here on the Croſs, before he could act as our great High Prieſt in Heaven, before ever he could perform the work of Interceſſion within the Tabernacle, he muſt firſt offer himſelf up a ſlain Sacrifice to God (for pacification) without the camp, *Heb.* 13.12. *Wherefore* Jeſus *alſo, that he* might ſanctifie the people *with his* own blood, *ſuffered without* the gate.

Q. *But why was* Moſes *to take a* young Bullock *to make a* Sacrifice *for the Prieſts* Conſecration.

A. Becauſe any thing when young and lively, is better then that which is old and feeble. It was firſt to ſhew the High Prieſt under the Law that God expected he ſhould be lively and ſtrong for the Lord

Lord in all he did for him; he was to conſecrate the beſt of his years, time, ſtrength, and abilities for the Lord, that the worſhip of God called for; the beſt of our ſervice: therefore was he to be conſecrated with a young Bullock, not an old or feeble one.

2. It ſhews us that time or age never enfeebles our great High Prieſt in Heaven; the Prieſt was to be conſecrated with a young Bullock, ſhewing you that the Prieſt Believers have in Heaven, grows never old, is not ſubject to tire or faint in his employment; he is as lively and active in his work for his people now, as at the firſt day he entred Heaven as their Prieſt: and ſo is lookt on by the Father, that makes our High Prieſt ſtill ſo prevalent upon the Heart of God: he is the *ſame yeſterday*, to *day*, and *for ever*.

Laſtly, We might make this uſe of it to perſwade all young perſons to dedicate themſelves to God betime, in the prime of their dayes, when the marrow is warm in the bones. A young Bullock, not an old, muſt be offered to God in ſacrifice; ſo ſhould it be with you my friends: Would you offer up your ſelves an acceptable ſacrifice to God? Then let it be in youth: mind that Exhortation of *Solomon*, Eccleſ. 12. 1. *Remember* thy creator *in the* dayes *of thy* youth, *while the* evil dayes *come not*, *nor* the years *draw nigh*, *when thou* ſhalt ſay, *I have* no pleaſure *in them*. It was *Timothies* honour, and it's ſpoke to his great praiſe, that that he had conſecrated his Soul and Body to God in the time of youth, a time when moſtly capable to act for God, 1 *Tim.* 4. 12. 2 *Tim.* 3. 15.

Alas Sirs, when we live ſo long in ſin, as to ſpend the marrow of our bodies in the Devil's ſervice. How do we think God ſhould be pleas'd with the offering up of our old dry bones for a Sacrifice on his

his Altar. Nothing more ingages God to take care for a Soul in old age, then when it is careful to conſecrate it ſelf to God in it's youth. Then was *Moſes* to take a veſſel of Oyl and pour it on the Prieſts head, which was called the Anointing of him, *Exod.* 29. 7.

The Oyl of anointing poured forth on the High Prieſt ſignified three things.

Firſt, The great endowments of the Prieſt with reſpect to the gifts of the Spirit, which ſhould be on him, as neceſſary to the work he was to do for the people, for ſo is the anointing underſtood ſometimes, 1 *Sam.*10.1,6. *And* Samuel *took a* vial *of* Oyl *and poured it upon* the head *of* Saul, *and* kiſſed him, *and ſaid*, Is it not *becauſe* the Lord *hath* annointed *thee to be* Captain *over his* inheritance. Now in *ver.* 6. you ſhall ſee the gifts of the Spirit ſpoken of, that ſhould fit him for government, an office unto which he was anointed, *And* the Spirit *of the* Lord *will come* upon thee, *and thou ſhalt* propheſie *with them*, *and* be turned *into another* Man. And in the 10th. *ver.* you ſhall ſee the gifts of the Spirit on him.

This ſhews us what infinite gifts of all manner of perfections fell on Chriſt to fit him for the great work of the Prieſthood: ſaith Chriſt, *Iſa.* 61.1. *The* Spirit *of the* Lord *is upon me*, *becauſe he hath* anointed me. A Spirit of counſel, that he might be able to give ſound advice at all times to his Church, *Iſa.*9.6. A Spirit of courage and ſtrength, that he might go thro' all oppoſitions for his people; therefore is he called the mighty God, *Iſa.*9.6. A Spirit of wiſdom, that he might be able to out-wit his ſubtle adverſaries in Hell, or on earth, 1 *Cor.* 1. 24. A Spirit of love and tenderneſs, that he might not reject, but pitty his people under their Temptations, Weakneſſes, and infirmities, *Heb.* 2. 17, 18. A Spirit of pardon, that he might be able to paſs by his peoples ſins,

Sins and Tranſgreſſions, *Neh.* 9. 17. A Spirit of Faithfulneſs, as not to neglect his people in any Condition, nor wanting in giving out any Supply to them, which the Father hath both given the Saints by Promiſe, and laid into Chriſt, as their Store-houſe of Grace and Wiſdom, *Pſal.* 36. 5.

All this was in Chriſt the Head, for the uſe of the Body myſtical, as the Streams in the Fountain, not only to be imployed for, but given down to them into their ſouls, according as they ſhall draw out of this Well by the Veſſel of believing; ſo ſaith the Church, who made uſe of Chriſt on this account, *Iſa.* 12. 2, 3. *Behold* God *is* my Salvation, *I will* truſt *and not* be afraid, *for the* Lord Jehovah *is my* Strength *and* Song, *and is become* my Salvation; *therefore* (ſaith Chriſt) *with* Joy *ſhall ye* draw Water *out of the* Wells *of* Salvation.

Secondly, It denotes the Perfection of Grace and Holineſs which was to dwell in Chriſt, for ſo may we underſtand by the pouring forth of the Anointing; ſaith the Apoſtle, *It* pleaſed *the* Father, *that in* him *ſhould all* Fullneſs dwell, *Col.* 1. 19. A fullneſs of Grace and Holineſs, that from him we might derive it for our uſe and benefit in this Life.

Thirdly, The anointing of the High-prieſt, ſignify'd that legal Right he had to adminiſter in the Prieſt's Office above another Man; hence is that of the Apoſtle, Heb. 5. 4. *And* no Man *taketh this* Honour upon *him, but* he *that* was called *of* God, *as was* Aaron.

Now this would afford great Comfort to a ſoul, if well conſidered, that the Lord Jeſus Chriſt was not only a Prieſt, or an Advocate, but was an anointed Prieſt and Advocate, one who had a legal Right to the Place, he came not in the wrong way, therefore no Thief or Robber; we need not doubt, no one can invalue Chriſt's Work, when it's done for Believers, meerly for want of Right to officiate; you know, if

a Councellour at Law, undertakes to plead a Man's Caſe for him, and ſhould diſpute it never ſo ably, and ſhould carry it in Law, yet if this be objected againſt the Councellour, that he is not lawfully inducted to the Place as a Councellour, all will be invalued that hath been done and ſaid, and looked on as of no Force.

Therefore, ſoul, if Chriſt intercedes as a High-prieſt, and pleads as an Advocate, at the Throne of Grace for thee, thou needeſt not fear thy Caſe; there is no Enemy thou haſt can hurt thee, ſhould the Law object, the Juſtice of God object, ſhould Satan object againſt Chriſt it's nothing, he had the legal Anointings of the Father on him, to inright him to his Work, ſaith Chriſt, *Iſa.* 61. 1. *The* Spirit *of the* Lord *is upon* me, *and he* hath anointed *me to* preach *the* Goſpel; That is, the ſenſe of what he means by preaching.

Laſtly, That which was appointed to conſecrate the Prieſt withal, the Prieſt was to eat, *Exod.* 29. 33,33. Which ſhews us, that the Work of the Prieſthood lives in the Heart of Chriſt, it ſhould be of that infinite Delight to him, as Food is to the hungry Stomach, the Prieſt ſhould eat in his Office and Work, he ſhould as it were, live on it, feed and feaſt himſelf with it, as a Man doth on his daily Food; ſo ſaith Chriſt himſelf, ſpeaking of this great Work of the Prieſthood, it is my Meat and Drink, to be imployed in and about it, John 4. 34. *It is* my Meat *and* Drink, *to* do the Will *of* him *that* ſent me, *and to* finiſh his *Work.*

All this is to encourage doubting ſouls, to make uſe of Chriſt, to bring their Sins, Sores, Sorrows, Temptations, Corruptions, and their leprous Souls to him; and the ignorant, hard, unbelieving, dead, carnal, proud, luſtful revengeful Hearts to him as their High-prieſt, and lay them down at the Door of his prieſtly Office. This is Meat and Drink to Chriſt the

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High-prieſt. For Chriſt, to ſee his Door crouded with halted, maimed, blind, leprous ſouls, all waiting for Cure; this makes the Heart of Chriſt leap in Heaven; ſaith Pſal. 40. 8. *I* delight *to do* thy Will, *O God*!

Now, what was the Will of God? It was that the deſperate and damned ſhould be ſaved by the Prieſthood of Chriſt, and that he ſhould preach good Tydings to the Meek, and bind up the broken-hearted, and preach Liberty to the Captive, and let looſe the Priſoners, and proclaim the acceptable Year of the Lord, *Iſa.* 61. 1, 2. And that he ſhould comfort all that mourn of the Elect, *Iſa.* 40. 1, 2. O, ſaith Chriſt! this is my Delight, it's my Meat, and Drink, to do my Father's Will, remember the Prieſt hath eaten in that with which he was conſecrated.

Secondly, So ſhould it be with all the Miniſters of the Goſpel, with what Delight ſhould they go about their Work; ſaith St. *Paul*, the Goodneſs, or Love of God conſtraineth us, 2 *Cor.* 5. 14. This Work was as Meat and Drink to him, St. *Paul* had eaten in his conſecrating Matter, which was bitter in his Belly, but as ſweet as Honey to his Taſte, as it's ſaid of the little Book, *John* was to eat; *Rev.* 8. 9.

CHAP. XXXVI.

The Work *which the* High-prieſt *was to do for the People, when choſen for them.*

UNder which General, there are theſe things to be conſider'd:

Firſt, The place where the High-prieſt was to perform the Work of the Prieſthood.

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Secondly, The Work he was to do, when in the place for Adminiſtration.

Thirdly, What the Prieſt was to do for the people upon all Occaſions of Need, beſides his ſolemn Work in the Tabernacle.

Firſt, The place where the Prieſt was to perform the Work of the Prieſthood, and that was in the Tabernacle within the Veil, a place where none but the Prieſt was to enter, *Lev.* 16. 16, 17. This was a Type of Chriſt's interceding Work now in Heaven, *Heb.* 9. 24. *For* Chriſt *is not* entred *into the* holy Place *made with* Hands, *but into* Heaven *it* ſelf, *there to* appear *in the* Preſence *of* God *for us*: He is there to intercede for Bleſſings for us, and to Advocate our Caſe, he takes up all Accuſations laid in againſt us. There he anſwereth all Objections, made by the Law againſt us, and gathers up all Inditements laid in to our Charge, and is always there for this Work, Chriſt is never abſent when there is need for his Preſence on our Behalf; ſaith the Apoſtle, *He* ever liveth *to make* Interceſſion *for us*; it's ſaid, that the people were not to go into the Tabernacle, but were to ſtand without at the Door, *Lev.* 16. 16, 17.

This ſhews us two things.

Firſt, The dark State which God held them under in compariſon to us Goſpellers: It was little of the Glory or Myſtery of the Grace of the Goſpel which that people knew; it's true, they knew they had a High-prieſt within, in the Tabernacle, within the Veil of it, but what he did or acted, they were not to look into, what Manifeſtations he had of, or glorious Diſcoveries from God, they were not to ſee, or know; therefore, if the Miniſtration of the Law were glorious, much more will the Miniſtration of the Goſpel exceed in Glory; ſo Reaſons *Paul*: 2 *Cor.* 3. 7, 8, 9, 10, 11, 12. And tells you wherein the Goſpel is rather glorious, in that the Veil is taken away, we can now

now with *open face* behold *as in a Glaſs* the *Glory* of the *Lord*, ver. 16, 18.

Secondly, it ſhews us, That at beſt, while we are in this Tabernacle of our Body, we are abſent from our greateſt Viſion of Glory; we are but in the outer Court, we behold only the back-ſide of the Tabernacle, in compariſon to what we ſhall ſee, when we come within the Veil, where our High-prieſt is, here ſaith *Paul* at beſt, *We* walk by Faith, *and not* by Sight, 2 *Cor.* 5. 7.

We have here but a few Drops of our true Tabernacle-Glory brought home to us by the Eye of Faith thro' Ordinances; but when we are out of the Body we ſhall ſwim in the *Rivers of all* glorious Perfection; ſaith *David*, *Pſal.* 16. 11. (where we ſhall be brought) *into the* Preſence of God, *where* ſhall *be the* Fullneſs of Joy, *at* whoſe right hand *there are* Pleaſures *for* evermore: Therefore ſaith *Paul*, 2 Cor. 5. 8. *We are* confident (I ſay) *and* willing *rather to* be abſent *from the* Body, *and to be* preſent *with the* Lord. Who would deſire to live in this dark Dungeon Tabernacle-State apart from thoſe Celeſtial Glories; but rather would not covet, as *Paul* did, to be at this bleſſed *Canaan* of Reſt, where all true Bleſſedneſs dwells.

Again, It's obſerved, the people were to bring their Offerings, and lay them down at the Door of the Tabernacle, and the Prieſt was to take and offer them for 'em before the Lord, *Levit.* 1. 3, 4, 5. This teacheth what Believers ſhould do now in Goſpel-Days, bring all their Offerings to the Lord Chriſt, all the Duties in Worſhip, and offer them to him, that he may preſent them in his own Name to God. This reproves that vain Opinion of the *Papiſts*, who dream of I know not how many High-prieſts in Heaven, whom they adore with that Reſpect, which is only due to Chriſt, as the Virgin *Ma-*

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ry the Mother of God, as they term her, and St. *Peter*, *Paul*, and *John*, beſides many other late canonized Saints, to whom they attribute the Honour of Prieſthood, to whom they dedicate the Services: Pray, what Saint or Angel were the Jews to create to themſelves in this great Work, beſides their High-prieſt, which was of the Lord's own Inſtitution by *Moſes*.

2. As to the Work the High-prieſt was to do, when in the Tabernacle within the Rail.

Firſt, He was to take the Blood of the Sacrifice, and ſprinkle the Mercy-ſeat therewith, *Lev.* 16. 14, 15. which ſhews the Prevalency and Force of Chriſt's Interceſſion now in Heaven for us: Chriſt enters Heaven with the Worth of his Merits, and in the Vertue of his Blood, and ſhews the Father a ſufficient Ground for what he intercedes about. Lord! here is my Blood for this Requeſt, and for the other Petition which I put up to thee in behalf of my people below; if I ask Grace or Pardon, Lord, here is my Blood on the Mercy-ſeat: if I ask Deliverance for them from their Enemies, Lord, here is my Blood for it on the Mercy-ſeat.

Secondly, The Prieſt was to add to this, ſtrong Crys and Prayers, by the burning Incenſe-Altar for the people, praying to God to pardon, and to accept their Perſons, and Sacrifices, and would be their God, and bleſs their ſouls, and ſend them help from his holy Sanctuary, Levit. 16. 12, 13. This is the Work of Chriſt now in Heaven, the Bleſſing of his People, with all ſpiritual Bleſſings in heavenly Things, is from him, it's attributed to Chriſt; Acts 3. 26. *Unto* you firſt, *God* having raiſed *up* Jeſus Chriſt, *ſent him to* bleſs you, *in* turning every *one of* you *from his* Iniquities: Therefore ſoul, whatever thou wanteſt of this Nature, apply thy ſelf to the Prieſt of Bleſſings, and thou ſhalt not fail.

Again,

Again, the Prieſt was to take of the Incenſe, and caſt it into the Fire, which was on the Incenſe-Altar, that ſo a Cloud of Incenſe might ariſe before the Lord; Lev. 9. 22, 23. This was to ſhew us for our Comfort, what abundance of acceptable Matter goeth up to God in the Interceſſion of Chriſt, a whole Cloud of Incenſe: And certainly, this muſt prevail with God in behalf of his people; for that's the purpoſe of Chriſt's Offering up Incenſe; it was not for himſelf, but his people: It is the Incenſe of his own bleſſed Worth and Excellency, which is, in a way of powerful Interceſſion, offered up to God with his peoples Duties, to make them and their Services a ſweet ſmelling Savour to God: And to this purpoſe, you have our Saviour repreſented again by the Spirit to *John* after his Aſcention, *Rev.* 8. 3, 4. Where the purpoſe of the going up of this Cloud of Incenſe is laid open to you; it is, as I have ſaid, to perfume all the reſt of the Saint's Prayers, Duties, and Services, that they may be a ſweet ſmelling Savour to God: This makes the weakeſt Services of the weakeſt Believer acceptable to God: Therefore, ſoul, whenever thou art about to perform any Duty to God, and findeſt that thou canſt not do it with much Weakneſs; then take that weak Duty, and caſt it into the Incenſe-Fire of Interceſſion, which ſtandeth on the Altar Chriſt, in the Veſſel of the hot burning Coals of his Zeal and Love to thee, and thy Good, and then it will aſcend up, with the reſt (of Chriſt's and his People's) to God, in that great Cloud where it will be acceptable indeed.

CHAP. XXXVII.

What the Prieſt *was to do for the People on all occaſions, beſides his* ſolemn Work *in the* Tabernacle.

FIrſt, The High-prieſt was to take notice of every Uncleanneſs that ſhould be found amongſt the people, either in their Perſons, Garments, or Houſes, *Levit.* 14. from ver. 3. to 40. that if any Plague, Leproſy, Sore, or Ulcer, ſhould break forth upon the perſon of any of the people, then were they to go to the High-prieſt and ſhew it him, and he was to look on it, and endeavour their cleanſing. All this is to be ſet on a Door of Acceſs, for a poor doubting ſoul to come to Chriſt in the worſt of Times: For, look what Work the High-prieſt (under the Law) was to do for the Seed of *Abraham*, according to the Fleſh, the ſame is Chriſt, a Believer's Goſpel High-prieſt, to do for *Abraham* according to Faith: And this Action of the High-prieſt to the Iſraelites, in a Caſe of bodily Maladies, leads you to Chriſt in a Caſe of ſpiritual. I believe, the want of Knowledge into this Myſtery has occaſioned many Doubts and Fears in many poor ſouls, who have not had Satan a little wanting to make the moſt of their Ignorance in this Matter, in a way of heaping on their Trouble, who ſtirs up Corruption in the ſoul what he can, and labours to create Guilt on the Conſcience; and when he hath filled the ſoul with all manner of Sores, ſpiritual Plagues, and running Griefs, doth then labour to plaiſter them abroad on the Conſcience, to the affrightning the ſoul from Chriſt, and tells the ſoul, that certainly Chriſt's Holineſs will not endure to have Fellowſhip with it; his Nature is too pure to caſt an Eye on ſuch an impure

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Piece as the ſoul is; therefore, the ſoul were better ſit ſtill where he is, than to think of going to Chriſt; for it will be but loſt Labour. Thus he labours to over-ſhoot the prieſtly Office of Chriſt, and ſhews the ſoul much of Chriſt, according to his divine Nature, not ſuffering it to have the leaſt view of him conſidered as an High-prieſt, who was appointed ſuch, on purpoſe to have to do with blind, lame, ſick, ſore, corrupted, deformed, deſperate, and damned Sinners, that he might heal them, *Iſa.* 6. 1, 2. and for a Demonſtration, you may obſerve thro' the whole Life of Chriſt, in the Days of his Fleſh; theſe were the moſt (for the moſt part) he converſed withal. For this the Phariſees upbraided Chriſt, as a Friend to Publicans and Sinners, becauſe he eat and drank moſtly with ſuch: Beſides, our Saviour himſelf tells you, *That* he came not *to call the* Righteous, *but* Sinners *to* Repentance.

Uſe 1. Therefore ſoul, be not diſcouraged for the future; let not Satan hinder thee for time to come, of making uſe of Chriſt, in Times when thou findeſt Sores, Plagues, and corrupted Iſſues on thy ſoul. O! then above all times come to Chriſt; if thou (at ſuch a time as this) ſtandeth off from Chriſt, thou art guilty of robbing Chriſt of one great part of the Glory of his high Prieſt-hood: thou ſhutteſt out Chriſt of doing that Work (which as a Prieſt) he was ſent into the World to do. O! where wilt thou go to have thy Caſe better'd? or who ſhall cure theſe Wounds, Sickneſſes, Sores, Leproſies, and Guilts, which Sin and Satan have created on thee, if thou come not to Jeſus Chriſt. This is the good *Samaritan* that takes up the ſoul wounded by ſpiritual Thieves, and binds up his Wounds, and pours Oil into his Griefs, and healeth all his Diſeaſes, *Luke* 10. 36.

Therefore come to Chriſt, uſe him as thy High Prieſt, bring thy Soul with all its corruptions, ſores, plagues, and running griefs on thee to him, lay them down at his door, tell him thou haſt brought a Soul full of plague and leproſie, full of unbelief, full of the ſores of pride, hardneſs of heart, impenitency, revenge, hypocriſie, luſt, worldly mindedneſs, a ſoul full of the iſſues of vain thoughts, and plead with Chriſt for a cure: tell him that he is the High Prieſt appointed by the Father for this very end, not to reject thee for thy miſery, but to pitty thee under it, and to ſhew mercy to thee about it, and to help thee out of it, *Heb.*2.17. *Wherefore* it behoved him *to be made* like *unto his* brethren *in all* things, *that he might be* a merciful High prieſt *in things pertaining* to God, *to make reconciliation for the ſins of the people.* And *Heb.*5.2. *Who can have compaſſion on the ignorant, and on them that are out of the way, for that he himſelf alſo is compaſſed with infirmities.* Here it was *David* run, when his ſores and griefs of Corruption run upon him: He did not as many troubled Souls have done, namely, to run from Chriſt, *Pſ.* 38. 3, 4, 5, 6, 7, 8. *There is* no ſoundneſs *in my* bones, *becauſe of* thy anger, *neither is there* any reſt *in my* bones, *becauſe of* my ſin, *for* mine iniquities *are gone over* my head, *as a* heavy burden, *they are* too heavy *for me*, &c.

But did this drive *David* from Chriſt, no, but rather put him on haſting to him for cure, as in *ver.*9. and 15. *Lord all* my deſire is *before thee, and* my groaning *is not* hid from thee, *for in thee* Lord *do I* hope, *thou* wilt hear *O* Lord *my* God.

Secondly, As the Prieſt was to take Notice of their perſonal uncleanneſs, ſo alſo of the uncleanneſs in their houſes, *Lev.* 14. 35, 36. *And he that* oweth the houſe, *ſhall* come *and* tell *the* Prieſt, *ſaying, it* ſeemeth, *to me that* there *is as it* were *the* Plague *in the* Houſe, *then the* Prieſt *ſhall* command *that they* empty

empty *the* Houſe before the Prieſt *goeth* into it *to ſee the* Plague, *that all that is in* the Houſe *be not* made unclean, *and* afterwards *the* Prieſt ſhall go *in to ſee* the Houſe.

Now the end for which the Prieſt was to view the Houſe, (in the ſame Chapter) was that he might endeavour the cleanſing it if the Plague were in it; of the ſame uſe is Chriſt to his Goſpel-houſe, his Church; if the Plague enter it, the Plague of diſſention and diſcord, the plague or leproſie of formality, the plague of a lukewarm ſpirit, or the plague of error and unſound Doctrine; its proper to Chriſt to take Notice of this in his Churches, and he doth ſo, read *Rev.* 2.1,2,3,4,5. with *Rev.*3.16,17,18.

Therefore in all ſuch Caſes, its the duty of the Churches of Chriſt to apply themſelves to him for redreſs, if Chriſtians in the uſe of faſting and fervent prayer, would more preſs on Chriſt for help in this caſe, I doubt not, but we ſhould have more pure and unſtained Churches by far then we have among us.

Was there ever more need for Churches to make uſe of Chriſt on this account then now, had ever the Iſraelite more cauſe to go to the Prieſt and ſay, it ſeems to me the plague is in the Houſe; then Chriſtians have to go to Chriſt and ſay, it ſeems to me the plague is in the Houſe; is not the plague of a formal, curſed, lukewarm ſpirit in the Churches of Chriſt, are not the walls of it over-ſpread with the hollow, greeniſh, and reddiſh ſtreaks to be ſeen there, *Levit.* 14. 37.

Are they not over-ſpread with the plague of Contention and Diſcord, was there ever more of this plague reigning over the Churches of Chriſt then at this day; O how deeply hath this plague rooted it ſelf in the hearts of the Lords people, that four years affliction will not yet fetch it out, but God

will fetch it out of their hearts, or elſe he will fetch their bodies out of their warm Houſes; beſides what a fearful ſpirit and plague of Apoſtaſie hath over-ſpread the minds of the Churches of Chriſt, I will not ſay this hath leavened all, but, ſure I am, too many of them.

Then what cauſe have the Church and houſe of Chriſt to haſte to him for cure, and were it God's will, how could it be wiſh'd that Chriſt our High Prieſt were more viſited on this account by his people.

Fifthly, If any Man ſinn'd either ignorantly or willfully, the prieſt on his coming to him was to offer ſacrifice for him, and was pardoned; *Levit.* 5. 17,18. The ſame work is Chriſt to do for believers, for he is their High-prieſt for this purpoſe (ſaith the Apoſtle ſpeaking of Chriſt) he is to *make Reconciliation* for the *ſins* of the *people*, Heb.2.17. Its as much the Work and office of Chriſt to do ſo for believers, as ever it was the work of the legal High prieſts to do it for the *Iſraelitet*; therefore Soul, whenever thou haſt been overtaken in a fault, do not fly from Chriſt, but to Chriſt; for he is thy High prieſt in Heaven on purpoſe to make an Atonement, and Reconciliation to God for that ſin; only when thou haſt been with Chriſt, believe for his ſake it ſhall be pardoned, and the Father will be pacified, and doubt not it will be ſo. Soul thou maiſt apply as really as the Jews, in *Levit.*5.18. *And the* prieſt *ſhall make an* atonement *for him* concerning *his* ignorance, *wherein he* erred *and wiſt not, and it ſhall* be forgiven *him*; to this agreeth the words of the Apoſtle in, 1 Joh. 2. 1, 2. *If any* Man *ſin we have an* Advocate *with the* Father, *Jeſus Chriſt the* righteous, *and he is the* propitiation *for our* ſins *in his* own blood, *and not only for* ours, *but for the* ſins *of the* whole World.

Sixthly,

Sixthly, The Prieſt was to interpoſe between God's wrath, and the people in a time of ſin, and by his interceſſion to endeavour to pacifie God again. read *Numb.* 16. 46, 47, 48. This is proper to Chriſt alſo, and did but Type out Chriſt in the great work of Reconciling God to the creature, together with his preſent interceeding work, whereby he ſtandeth to this hour between the Father and the Church, this ſaith St. *Paul* of our Saviour to *Timothy*, 1 Tim. 2. 5. *There is but one* God, *and one* Mediator *between* God *and* Man, *the Man* Chriſt Jeſus.

Therefore whenever Sin and Satan preſents thee with an angry God for Sin, labour to affect thy heart with the thoughts of it; repent and be humbled, but be not out of hope, look up to thy High prieſt, and there thou maiſt ſee him interpoſing between God's anger and thy Soul in order to pacification.

CHAP. XXXVIII.

About the ſtanding Sacrifice of the Lamb.

THere was likewiſe an Ordinance of God inſtituted amongſt the Jews, which was a ſtanding ſacrifice of two Lambs to be offered to the Lord Morning and Evening, one in the Morning, and the other at Evening, every day thro' the year, *Exod.* 29. 38, 39. This was to be done whether the people could be at the ſacrifice or no; which teacheth two things.

Firſt, The ground which God hath in his eye, for continuing his reconciling love to the Church, and that is the death of his Son, called the *Lamb of God*, *Joh.* 1. 29. Chriſt is called a Lamb, as he was a ſacrifice to God.

This ſacrifice which at firſt fully gave the Father ſatisfaction for ſin is always in the eye of God, Chriſt preſents himſelf to the Father under that conſideration always; Therefore it is ſaid the mercy-ſeat was ſprinkling with the blood of the ſacrifice, *Levit.*16.14,15. That whenever the Father had any thing to do with the mercy-ſeat, there ſhould he always ſee the blood of the Lamb Chriſt; which ſpeaketh *better things* then that of *Abel*, Heb.12.24.

Secondly, It teacheth us, that family-duty is to be kept up and maintained as an ordinance of God by all profeſſing Souls.

This ſtanding ſacrifice had two reſpects.

Firſt, As it reſpected our Lord Jeſus, ſo it Typed out the conſtant voice of the blood of Chriſt in the ears of God for everlaſting Reconciliation with the Elect, that as they were always ſinning, ſo here are two Lambs always ſacrificing before God for them: But ſecondly, as it reſpected the people, ſo it was as the performance of Family-duty by them, for they were but as one Family, and had one head to it which was *Moſes*, but at Morning and Evening this practice of the ſacrificing of the Lambs muſt be kept up and performed throughout the year.

So much is it a duty for Families to offer God the Evening and Morning ſacrifice at this day as then. To conſider how little God is honoured in this reſpect by the Families of the Earth, is a matter moſt lamentable: Surely Men's not performing Family-duty is ſhutting out God from being King in that Family; for God is known amongſt the Families of the Earth by prayer, for God has a ſpecial part of his Prerogative denied him in that Family which denies him Family prayer, therefore is God ſtyled a God of prayer, and a God hearing prayer, and one to whom all fleſh ſhall come; and indeed the contrary is threatned with a dreadful ſtroke (I

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mean the omiſſion of the duty) read *Jer.*10.25. *Pour out thy* wrath *upon the* Heathen, *and the* Families *which* call not *upon thy* Name: Men little know what ſecret miſchiefs they heap on themſelves and Families, who live in the open neglect of this duty, ſaith God in *Deut.* 32.23. *I will heap up* miſchiefs *upon their* Heads, *I will* ſpend *mine* arrows *upon* them. And who ſo likely to be the perſons on whom God will heap miſchief, as prayerleſs perſons, if you compare this of *Deut.*32.23. with *Jer.*10.22. Into what flames has God turned ſome Mens houſes in one night over their heads, turning them and theirs into aſhes before morning, which judgment might have been prevented had they performed this duty the night before; Think on this you prayerleſs Souls, for fear leaſt God ruſh out on you, and tear you in pieces, and none be found to deliver you out of his hands.

CHAP. XXXIX.

Of the good land of Cannan, *which the People were to enter into after their forty years Travels in the Wilderneſs.*

THis land was by St. *Paul* called their reſt, *Heb.* 3.11. This land was the end of all their ſore Travels, weary Journyings, and great Tempations, a land of delights, a land full of fatneſs, abounding with all manner of eaſe and plenty, a land flowing with milk and honey, where was no want of any good thing, *Deut.*8.7,8,9. This doth St. *Paul* in *Heb.* 3. 11. Expreſs as a Type of that Goſpel Kingdom of reſt and peace, which all the true Iſraelites ſhall certainly

certainly reſt in at laſt, as the Pſalmiſt ſpeaks, *Pſal.* 58. 11. *So that* Men *ſhall ſay*, Verily, *there is a* Reward *for the* Righteous; ſo my Brethren, there is a *Canaan* (more glorious than *Iſrael*'s was) for Believers to enter into, of which, *Canaan* of old was the Type; and as all things typical under the Law, did fall ſhort in Glory of the Subſtance of the thing it typed forth, ſo alſo will it be in this Caſe. The *Canaan* in the Anti-type, will infinitely excel (for Glory and Brightneſs) the *Canaan* in the Type. Theſe two *Canaans* typed out one another, in theſe Reſpects.

Firſt, For Place.

Secondly, For Condition on which the Subjects were to enter each Place.

Thirdly, For the Priviledges of it.

Firſt, For the place it ſelf, where this *Canaan* ſhall be, into which all the Faithful ſhall enter, which St. *Paul* calls the people of God's Reſt, or a Reſt for the People of God; and that is, in this World, upon this Earth, for ſo was *Canaan* of old, it was in this World, upon this Earth; I do not ſay, that there is no other *Canaan* of Glory for the Saints to enter, but do believe there is, and my hope is towards it; but I ſay, that Reſt ſpoken by St. *Paul* in *Heb.* 3. 11. which he makes to agree to *Canaan* of old, as the Anti-type of it, muſt be a Reſt in this World, upon this Earth, and not any where elſe: And this will apppear, if we conſider the Conditions upon which each *Canaan* is promiſed or tender'd, that of old, and this by the Apoſtle in *Heb.* 3. And that was upon a faithful following of the Lord believingly, in our Wilderneſs-Condition; this was made the Condition between God and the People for *Canaan* of old; ſo reaſons the Apoſtle, Heb. 3. 11. *So I* ſwear *in* my Wrath, *they* ſhould not *enter into* my Reſt; ſo ver. 18. *And to* whom ſware

he,

he, that they ſhould not *enter into* his Reſt, *but to* them *which* believed not; ſo that the Condition between God and the People, made *Canaan* of old their Reward, for ſticking cloſe to God in a way of Dependency, during the time of all their Tryals, Temptations, and Afflictions in the Wilderneſs; ſo likewiſe doth the Apoſtle make the ſame Qualifications, a Condition between God and his People, touching this latter *Canaan*, and applies the Matter ſo, *Heb.* 4. 1. *Let us* fear, *leſt a* Promiſe *being* left *us*, any *of* us ſhould *come* ſhort *through* Unbelief.

Now, by coming ſhort of a Goſpel-*Canaan*, thro' a Spirit of Unbelief, the Apoſtle muſt mean (I ſay by *Canaan*) either the ultimate Glory, or elſe *Canaan*, or Kingdom of Glory here below; that it cannot be the ultimate Glory, for if we will maintain Election before time, then none of thoſe that were ever Elected to that *Canaan*, can ever fall ſhort of it more; if Election be the Fruit of the eternal Purpoſe of God, according to the Counſel of his own Will; ſo ſaith the Spirit of our being Predeſtinated, or Elected, Epheſ. 1. 11. *In whom* alſo *we* have obtained an *Inheritance*, *being* predeſtinated, *according to the* purpoſe *of* him, *who* worketh *all* things *according to his* own Will.

Now if this Will of God admits of no Change, as the Scripture ſpeaketh, *Malachi* 3. 6. *Rom.* 11. 29. And that it is his Will, that all thoſe he elected, or choſe to Glory, ſhall inherit, *John* 6. 39. Then certainly, it's not of the ultimate Glory, which the Apoſtle intends in *Heb.* 4. 1. but of a Reſt much of this ſide that Reſt which the Apoſtle makes to agree with *Canaan* of old, with reſpect to the Conditions of it, upon which they were to be enjoyed. But if you underſtand by the (Reſt) that Chriſt will have a glorious Kingdom or *Canaan* in this World,

World, which he hath only appointed for ſuch as have, or ſhall follow him with Faithfulneſs in this Life whereſoever he goeth, as that none of all the Saints ſhall taſte of it, but ſuffering faithful ones; then according to this Notion, the Exhortation in *Heb.* 4. 1. will hold with Election and Predeſtination, or elſe it will not; for we ſay, that the Scriptures which ſpeaks of abſolute Election and Predeſtination to a thing; which Election and Predeſtination is an abſolute Fruit of God's Unchangeable Counſel and Will; and yet to ſay, that the ſame thing is conditional, as that if the Conditions be not performed, the thing may not be, is to me ſo great a Myſtery which cannot be unridled: But if we place it here (as it muſt be, to reconcile the Point) that the ultimate *Canaan* of Glory is a Fruit of God's abſolute Will which cannot be altered: (Therefore ſaith our Saviour, thoſe which *are* appointed *unto it*, *ſhall* never periſh, *John* 10. 28.) And that there is a *Canaan* which the Saints (that are faithful to Chriſt) ſhall enjoy in this Life; as for the Promiſe of which (though the Elect cannot, any one of them, fall ſhort of the Promiſe of the ultimate Glory) yet they may of this. This Doctrine will hold good in both ends, without thwarting other Foundation-Truths, and that this Kingdom of *Canaan*, promiſed the ſuffering faithful Saints, muſt be (as I have ſaid) here below. I ſhall give you ſome Scriptures to prove it.

But firſt you are to note, that our Saviour gives you to underſtand, that there are two Kingdoms, or *Canaans*, which he makes to be diſtinct, the one from the other, one he calls his own, that is, it's his by Purchaſe and Promiſe, as he is a Mediator, and undertook to bring about Salvation to the Elect; as you may read in *Iſa.* 53. 11, 12. with *Pſal.* 2. 6. with ver. 8. *I ſay, our* Saviour makes *this* Kingdom

Kingdom *to be* diſtinct *from the* Father's; Read that place in *Rev.* 3. 21. *To* him *that* overcometh, *I will* grant *to* ſit *with* me *upon* my Throne, *even as I* alſo *have* overcome, *and am* ſet down *with* my Father *in* his Throne; ſo that you ſee here is the Son of Man's Throne, and the Father's Throne; ſo *Mat.* 19. 28. *And he* ſaid, Verily *I ſay* unto you, *that* ye *that* have followed *me in the* Regeneration, *when the* Son *of* Man *ſhall* ſit *in the* Throne *of his* Glory. Mark that, when the Son of Man ſhall ſit in the Throne of his Glory, there is the Son of Man's Kingdom of Glory, or *Canaan* of Glory, as well as the Father's: So in *Rev.* 20. There is by the Holy-Ghoſt two *Canaans*, or Kingdoms of Glory, ſpoken of in a diſtinct manner one from the other, in ver. 4. *And I* ſaw Thrones, *and they* that ſate *upon* them, *and* Judgment *was* given *to* them; which anſwers to that in *Matth.* 19. 28. Which *Canaan*, or Kingdom, you ſee is given, as the Reward to the Saints for their Sufferings for Chriſt; therefore, in the ſame Verſe, it's ſaid to be the Portion of thoſe which were beheaded for the Witneſs of Jeſus, and for the Word of God, and which hath not worſhipped the Beaſt, or his Image; neither had received his Mark upon their Foreheads, or in their Hands, and they lived and reigned with Chriſt a thouſand Years.

Now, look you into the 11*th verſe* of the ſame Chapter, and you ſhall ſee the Father's *Canaan*, or Kingdom, very diſtinct from the former which was Chriſt's, but by him given to the ſuffering Saints; *And I* ſaw *a* great white Throne, *and* him *that* ſate thereon, *from whoſe* Face *the* Earth *and the* Heavens *fled* away.

Secondly, That this promiſed *Canaan*, or Kingdom, which in *Heb.* 3. 11. is called a Reſt, muſt be here on Earth, and in this World, which will

appear

appear, if you examine the Scriptures which ſpeak of it. To inſtance in that of *Mat.* 19. 28. It's ſaid there, that in that *Canaan*-Kingdom, they ſhall ſit upon twelve Thrones, judging the twelve Tribes of *Iſrael*; now, how can this be applyed to the ultimate Glory? if the Saints muſt ſit upon Thrones to judge, then it follows, there muſt be ſome to be judged, but if this be meant of Heaven, pray, who ſhall the Saints judge there? or who will there be in Heaven for them to judge? So *Rev.* 2. 26, 27. *He that* overcometh, *and* keepeth *my* Works *unto the* end, *I will* give Power *over the* Nations, *and he ſhall* rule them *with a* Rod *of* Iron, *and as the* Veſſels *of a* Potter, *ſhall they be* broken *to* pieces.

Now pray obſerve, How can this be applyed to the ultimate Glory? What Iron Rods of Severity will there be in Heaven? beſides, the Saints ſhall rule over the Nations; What Nations will there be in Heaven for the Saints to rule over? You read in *Mat.* 25. 31, 32. with 41. That when the *Canaan* of ultimate Glory comes to take place, that all the Nations ſhall be gathered together before God, and the Godly taken up into Heaven, and the Wicked at the ſame time, ſent away into eternal Darkneſs: Now, if the Wicked muſt go down into Hell, at the ſame time that the Godly muſt be received up into Heaven, where then will the Nations be for the Saints to rule over with Iron Rods? So in *Luke* 11. 2. You are bid to pray for a Kingdom, ſaying, when thou prayeſt, ſay, *Thy Kingdom come.* Now this very Kingdom muſt be on Earth, for it is not the Kingdom of Grace, as the Kingdom of Grace is commonly underſtood? Becauſe the Kingdom of Grace was then in being, and had been in being all along in all Ages of the World before: But this Kingdom which Chriſt bids his Diſciples to pray for, was a Kingdom yet to come. *Thy Kingdom*

come.

come. Neither can it be the Kingdom of Glory, for that is not ſaid to come to us, but we are ſaid to be carry'd up to it, 1 *Theſſ.* 4. 17. Yea, it's ſo far from being the Kingdom of ultimate Glory, that it's a Kingdom which cometh down out of Glory upon the Earth, *Rev.* 21. 2, 3. *And I* John *ſaw the* holy City, *New* Jeruſalem, *coming* down *from* God *out of* Heaven, *prepared as a* Bride *adorned for her* Husband, *and I* heard *a great* Voice *out of* Heaven, *ſaying, behold* the Tabernacle *of* God *is* with Men, *and he* will *dwell* with them, *and they* ſhall be *his* people, *and* God himſelf *will be* with them, *and* be *their* God.

Thus you ſee how *Canaan* of old, and this Goſpel-*Canaan* (which the Apoſtle calls a Reſt to the People of God) do agree for the Matter of Place.

Secondly, They are made to agree for the Conditions upon which the Subjects were to enter each place; Faith was required, as neceſſary to the entring of old *Canaan*, *Heb.* 3. 18, 19. The ſame is required, as neceſſary to this Goſpel-*Canaan*, *Heb.* 4. 1. Again, a following of God fully was required, as neceſſary to enter the old *Canaan*, *Numb.* 14. 21, 22, 23, 24. The ſame is required, as neceſſary to the entring of this Kingdom, *Matthew* 19. 28.

Thirdly, They do agree for priviledges only in the general, *Canaan* of old was a very pleaſant, delightful, good land, which afforded abundance of comfort, wealth, and ſafety, a full reward for all their Travels, Temptations, And afflictions, which they went under for the Lord; ſo is it with this Kingdom or *Canaan*, much more full of glory will this be found to have.

I ſhall briefly preſent you with ſome of the glory and excellency of it in ſome few particulars. In the general

general it is ſet forth to you as a glorious thing, or a great piece of glory, *Iſa.*60.1. *Ariſe* for thy light *is* come, *and the glory of the* Lord *is* riſen upon thee: But to be a little more particular about this Kingdom, and here we muſt take notice of theſe things.

Firſt, Something done, or is to be done by Chriſt at the ſetting up of this Kingdom.

Secondly, Then the priviledges of it.

But as to the firſt, there will be a general and total deſtruction fall upon all the enemies of the Lord which ſhall be found in a way of hoſtile oppoſition againſt the ſetting up of this Kingdom: for if you obſerve you may ſee how Excellently well *Iſraels* coming into *Canaan* doth agree to this particular, with reſpect to what the Scripture ſaith, ſhall be done upon the wicked at the ſetting up of this Kingdom; for it is to be obſerved, that juſt before their entering into the good Land, the greateſt ſlaughter that ever was made of the enemies of the Lord was at that time, as you may ſee, *Joſh.* 10. 8, 9, 10, 11, 12, 13, 14. This was but a Type of what ſhall be the portion of the wicked, at the Saints entrance into their great *Canaan* priviledges: Read *Iſa.*43. 1, 2, 3, 4, 5, 6, 7, 8. So *Iſa.* 63. 1, 2, 3, 4, 5, 6, 7, 8. *Iſa.* 66. 15, 16. *Joel* 3. 2. with 14. *Revelations* 19. 14, 15, 16, 17, 18, 19, 20, 21.

Secondly, when this is done, and the great battle fought, and the Lord Jeſus hath ſtruck through the Loins of his Enemies; then will he take their Kingdoms from them, and give them unto the Saints in the whole World, made up of both Jews and Gentiles, Dan. 2. 44. with Dan. 7. 22, 27. Rev. 20. 4. Matth. 19. 28. Rev. 2. 26, 27. In which Kingdom it is clear, that the Saints ſhall rule the Nations of the Earth, as the Earth hath governed them for many years together in this World, Pſal. 45. 16.

The

The Kingdom being deliver'd up into their hands, then are they freed from the Oppreſſion and Oppreſſour, which Evil will never annoy the Saints more; the Lord will ſo much reſtrain and moderate the Rage of the wicked, Iſa. 11. 6, 7, 8, 9. Iſa. 35. 9. Iſa. 6. 18. Iſa. 54. 14.

Secondly, The Saints ſhall then in an eminent manner be a righteous, holy people, no Hypocrite ſhall be there, *Iſa.* 35. 8. *Iſa.* 60. 21. Zach. 14. 20, 21. Rev. 22. 15. Rev. 21. 17.

Thirdly, The Saints ſhall be then ſet wholly free from a timorous, and diſtracting fearful Spirit in duty, *Zach.* 12. 8. *Iſa.* 35. 4.

Fourthly, Their Knowledge in divine, as well as in humane things, will be wonderful, to the Admiration of thoſe which ſhall have to do with them; yea, ſo great ſhall the Wiſdom of the Saints be at that day, that thoſe perſons who have been accounted the Learned and Wiſe of the Times before, ſhall be aſhamed to acknowledge, that ever they were ſuch Men; Zach. 13. 4, 5. Iſa. 29. 24

Fifthly, There ſhall ſo great a ſpirit of Fear and Dread drop from their Countenances on the wicked, as that the very Majeſty of their Preſence will daunt them thro' the whole Earth, Cant. 6. 10.

Sixthly, There ſhall be a mighty ſpirit of Glory on all the Attempts and Atchievments which the Saints ſhall bring forth at that day, tho' now it be cloathed with Shame and Diſgrace in the Eyes of the World, yet then ſhall ſeem otherwiſe, Iſa. 54. 11, 12. Iſa. 16. 14, 15. Iſa. 66. 10, 11, 12.

Seventhly, This Canaan ſhall afford the Saints all manner of Riches, Plenty, and Peace, Iſa. 60. 78. with 12, 13 verſes. Zach. 14. 14. Revel. 21. 7. Rev. 22. 2. Pſal. 72. 6, 7.

Eighthly, The very Heavens and Earth ſhall receive their primitive Excellency, and firſt Purities, Ezek. 34. 27. Iſa. 65. 17. 2 Pet. 3. 13.

Ninthly, In this Canaan, God will ſo bleſs the Subſtance of it, as to remove out of the way, all Thorns and prickling Briars, which any way render'd our Comforts unpleaſing to us, or any way imbitter'd them to our Taſte; as ſhortneſs of Life, God will take away that, Iſa. 65. 20. with ver. 22.

As likewiſe, God will remove all occaſions of Loſs, either as to Goods or Eſtate, Iſa. 65. 21, 22, 23. Alſo all Pains of Body, or Decrippedneſs of Limbs, Iſa. 35. 5, 6. Rev. 21. 4. Rev. 22. 3.

Laſtly, And that which will crown all will be this; they ſhall be under the conſtant Shinings of God's Face of glorious Love and Mercy, which will never admit of any Withdrawings more, Rev. 22. 4, 5.

Object. But ſome may ſay, Doth not our Saviour ſay, *That* my Kingdom *is not of this* World? 1 *John* 18. 36. and that the Kingdom of Heaven comes not with Obſervation, *Luke* 17. 20. and that the Kingdom of God is within you, *ver.* 21.

How is it which you ſay, the Kingdom of Chriſt ſhall be on Earth in this World?

To which I anſwer, That there is a Three-fold Kingdom attributed to Jeſus Chriſt.

1. A Kingdom of Providence, or his providential Kingdom.

2. And a Kingdom of Grace.

3. A Kingdom of Glory here on Earth.

As for his providential Kingdom, of that I ſhall ſay but little.

But there is his Kingdom of Grace in the Heart. This Kingdom cometh not with Obſervation indeed, and this is not of this World; for nothing in the World can procure or effect it in the Heart of any Creature. The ſtrongeſt *Cæſar*, or wiſeſt Philoſopher, or richeſt *Nabal* in the World, ſhould they put all their Strength, Parts, and Riches together, can do nothing in this Caſe, without the mighty Power

Power of God. This Kingdom of Grace is within in the Heart indeed, and affords no Signs, or Forerunning Tokens in the leaſt: but as the Wind bloweth where it liſts, ſo is the Spirit's coming on a Soul at the time of its Converſion; you hear the ſound of it, but know not from whence it is: So ſaith our Saviour, *John* 3. 7, 8.

But thirdly, There is his glorious Kingdom, or Kingdom of Glory, and that is what is of this World; and that which cometh with Signs and Tokens of Obſervation, that Chriſt is to have a Kingdom in this World, a Kingdom of external Glory, hath been the Buſineſs which we have proved already: But for better Satisfaction, take this Scripture, *Rev.* 11. 15. *And* there *were* Voices *in* Heaven, *ſaying*, *The* Kingdoms *of this* World *are become the* Kingdoms *of our* Lord, *and of his* Chriſt.

And that the coming of this Kingdom is with Obſervation, that is, it's attended with its Forerunning Signs and Tokens, there is nothing more clear: Read *Mat.* 24. from ver. 1. to 30. You ſhall meet with little elſe, but Matter of Obſervation, touching the coming of this Kingdom into the World, *ver.* 30. So that Chriſt, ſaying, My Kingdom *is not in* this World, *and* my Kingdom *cometh not with* Obſervation, and my *Kingdom* is within you, doth not in the leaſt fight againſt this Truth, if we conſider the various Adminiſtrations of the Kingdom: I grant all this to be properly applied to the Kingdom of his Grace, but not to the Kingdom of his Glory, which he ſhall have here, as the Son of Man.

Further, Now the Jew's *Canaan* was an Inheritance, God gave the people freely; *Deut.* 19. 1. So is it in this Caſe, to have a Right to this Kingdom, or Goſpel-*Canaan* of Reſt and Peace, is the free Gift of God, without any Deſert on our part at all:

Take the Kingdom, as it is of Grace here in the Heart, or of Glory in the Nations, or of ultimate Glory above, to have a Portion in it, it's of free Gift: Therefore, ſaith Chriſt, *Luke* 12. 32. *Fear not* little Flock, *it it your* Father's good Pleaſure *to give you the* Kingdom.

Likewiſe *Canaan* was an Inheritance, divided to the Children of *Iſrael* proportionably, to every one by Lot; *Numb.* 26. 54, 55, 56. So is it in this Caſe of the Goſpel-*Canaan*, every true Iſraelite ſhall have his Portion of Grace and Glory in this Kingdom; none ſhall ſay then, that his Field ſhall yield no Meat, or that his Flock be cut off in the Fold: No, no, but rather with *David*, to cry out, *Pſalm* 16. 5, 6. *The* Lord *is the* Portion *of mine* Inheritance, *and of my* Cup, *thou* maintaineſt *my* Lot, *the* Lines *are* fallen *in a* pleaſant place; *yea, I have a goodly* Heritage.

Again, The Jews were to march in an armed State to their *Canaan* of old: So ſhould all the Saints get on them their ſpiritual Armour; as the Apoſtle ſpeaks in *Epheſ.* 6. 13, 14, 15, 16, 17, 18. *Wherefore take* unto you *the* whole Armour *of* God, *that you* may *be* able *to* withſtand *in the* evil Day; *and* having *done* all *to* ſtand: *Stand* therefore, *having* your Loins *girt* about *with* Truth, *and* having *on the* Breaſt-plate *of* Righteouſneſs, *and* your Feet *ſhod with the* Preparation *of the* Goſpel *of* Peace; *above* all, *taking the* Shield *of* Faith, *wherewith* ye ſhall *be* able *to* quench *the* fiery Darts *of the* wicked, *&c.*

Without this Armour on you, never think to march ſafe to this good Land, take it either for the Kingdom of Glory here on Earth, or the Kingdom of Glory above with the Father. Your Enemies are worſe than thoſe which ſtood in *Iſrael*'s way to their *Canaan*; ſaith *Paul*, Eph. 6. 12. *For we* wreſtle not *againſt* Fleſh *and* Blood, *but* againſt Principalities *and* Powers, *&c.* Like-

Likewiſe, the Jews were to fight for the good Land; they were not only to put on their Armour but they were to uſe it; *Deut.* 7. 19, 20, 21, 22 23, 24. So muſt Chriſtians, not only put on thei ſpiritual Armour, but muſt uſe it againſt the Devil, Sin, and Temptation. Armour ſignifies but little if a Man make no uſe of it: Therefore ſaith *Paul* to *Timothy*, 1 Tim. 6. 12. *Fight the* good Fight *of* Faith, *lay* hold *on* eternal Life, *whereunto thou* art called.

Laſtly, They were to fight under their Captain *Joſhua.* This ſheweth Chriſtians, under whoſe Banner they ſhould fight, and who they ſhould engage with them in the Quarrel, their ſpiritual *Joſhua*, in whoſe Strength alone they are more than Conquerors, *Rom.* 8. 37. *Nay, in all* theſe things *we are* more than Conquerors, *thro' him that* loved us.

Saints, your Enemies are great and politick; and truly they contend with you for things of a very great Concernment; it's for your Souls, things of more worth than the World; and in your ſelves you are poor weak things, but Chriſt is the Power of God, yea, the Lion of the Tribe of *Judah:* Be ſure if you intend to overcome and prevail, get under the ſhadow of Chriſt's Wing, ſet Chriſt before you, make him the Captain, and he will fight your Battle for you, and make the Necks of your ſtout Enemies to lie under your Feet.

CHAP. XL.

Of their Cities of Refuge.

THeſe Cities were ſix in number; their Uſe for this purpoſe, that if any Man had committed Murder accidentally, yet if he did immediately repair

repair to any one of theſe Cities (before the Officer appointed for Execution) overtook him, then he was not to die, provided he did not get out of the City, until the Death of the preſent High-prieſt, *Numb.* 35. 11, 12, 13, 14.

Theſe Cities, as to their uſe, were all Types of Jeſus Chriſt, with reſpect to the Safety Chriſt adminiſters to poor guilty Sinners, in a way of protecting them from God's Wrath. Look, as the Avenger of Blood did purſue the Murtherer in open Field, ſo doth the Juſtice of God the Sinner every Day; Pſalm 7. 11. *God is* angry *with the* wicked every Day: So ver. 12, 13. *If he* turn not, *he will* whet *his* Sword, *he hath* bent *his* Bow, *and* made *it* ready, *he* hath alſo *prepared for* him, *the* Inſtruments *of* Death; *he* hath ordained *his* Arrows againſt *the* Perſecutors.

But if the ſoul can make to Chriſt, before God's Juſtice hath overtaken him, he will be ſafe; for Chriſt is the great City of Refuge; there is no kind of Evil can enter the Gates of this City, ſaith *Solomon*, Prov. 18. 10. *The* Name *of the* Lord *is a* ſtrong Tower, *and the* Righteous *run* thereat, *and* are ſafe: Therefore it is ſaid in *Iſaiah*, where the Prophet is ſpeaking of Chriſt, Iſa. 25. 4. *For* thou *haſt* been *a* Strength *to the* Poor, a *Strength to the* Needy *in his* Diſtreſs, *a* Refuge *from the* Storm, a ſhadow *from the* Heat, *when the* Blaſt *of the* Terrible One *is as* a Storm *againſt the* Wall.

Therefore, ſoul, if thou wouldeſt be protected from the Blaſt of the Terrible One, from the ſtroak of God's Juſtice, make haſte to the City of Refuge, which is Chriſt, get into him, and thou wilt be ſafe.

CHAP.

CHAP. XLI.

Of the Scape-Goat *offered to God for the People.*

THere was likewiſe a live Goat, which the Prieſt was to take; on the Head of which he was to lay his Hands, and there to make a publick Confeſſion to God of all the People's Sins; and when ſo done, the Prieſt was to lay all the Sins of the People on the Head of the Goat; then was the Goat to be ſent away into the Wilderneſs, never to return with them more, *Lev.* 26.7,8,9. with 21, 22 verſes.

This Type (as well as the reſt) ſets forth the wonderful Grace of God in Chriſt to Sinners, who hath prepared a Scape-Goat for them, to carry away their Sin on his own Head; which is Chriſt, his only Son. O! this is wonderful Love, ſaith the Spirit, *John* 3. 16. *God* ſo loved *the* World, *that he* ſent forth *his only* begotten Son, *&c.*

Look to Chriſt, this Scape-Goat, he bears all the Sins of his People, they are confeſſed over, and tranſlated upon Chriſt's Head, *Iſa.* 53. 6. 1 *Pet.* 2. 24. And ſo made his Sins (not our's) and he hath carried them into the Wilderneſs of Forgetfulneſs, where they ſhall never come into Mind more, *Jer.* 31. 34. *From the* leaſt *of* them, *unto the* greateſt *of* them, ſaith the Lord, *I will* forgive *their* Iniquity, *and I* will remember *their* Sin *no* more; Chriſt will leave all the Sin and Guilt (which he took on him) behind him in the Wilderneſs (ſaith God,) *I* will *caſt* away *their* Iniquity *behind* my Back: And aſſure your ſelves, whenever Chriſt comes again, he will come without Sin to Salvation, *Hebrews* 9. 28.

CHAP. XLII.

Of the other ſmaller Sacrifices *in uſe amongſt the People.*

THere were other Sacrifices offer'd to God, beſides what mentioned, all holding forth ſomething of Chriſt to come; now theſe were of two ſorts.

Firſt, Of Things ſolid.

Secondly, Of Things liquid, or moiſt.

Thoſe ſolid Things offer'd to God in Sacrifice, were likewiſe of two ſorts.

Firſt, Of Things living.

Secondly, Of Things dead.

Now the living Sacrifices, or the Sacrifices of thoſe Things that were living. They were either Bullocks, *Levit.* 16. 11. Goats, *Levit.* 16. 15. Rams, *Levit.* 16. 3. Lambs, *Exod.* 12. 3. And young Pidgeons, *Levit.* 1. 14.

Now all theſe living Sacrifices were to be put to Death, which anſwers to Chriſt's Death, pointed out to them, as the Apoſtle ſpeaketh, Heb. 9. 26. *That* (Chriſt) *towards the latter end of the World, ſhould appear to put away Sin by the Sacrifice of himſelf.*

And theſe Sacrifices were not only to be put to Death, but their Blood was to be ſhed forth, that ſo an Atonement might be made to God by it; *Levit.* 1. 14. *Levit.* 16. 15, 16. Which anſwers to that of the Apoſtle, touching Jeſus Chriſt, *Heb.* 9. 13, 14. And whereas theſe Sacrifices were to be without ſpot or blemiſh, *Levit.* 3. 6. This anſwers to the Apoſtle's pure nature of our Goſpel-Sacrifice Chriſt, as the Apoſtle ſpeaks in *Heb.* 9. 14.

Secondly, As for theſe Sacrifices which were of things ſolid, but of a dead Matter, it was Meal or Flower, and this was to be bruiſed or broken, which anſwers to that of Chriſt, which the Prophet ſpeaks of him in Iſa. 53. 10. *Yet it pleaſed the Lord to bruiſe him, &c.*

As for theſe Sacrifices which were liquid, they were either of Oil, Wine, or Water; and this was to be poured out on the ground, *Exod.* 29. 40. Which anſwereth to that of Chriſt, which the Prophet ſpeaks in Iſa. 53. 12. *Therefore will I divide him a Portion with the great, &c.*

Thus,

Thus, ſoul, I have ſpoken my Thoughts of theſe great Myſteries of the Goſpel, and hope that I was not wholly left to my own ſpirit in the thing; I found much of the Preſence of the Lord going along with me in the Work, the Foundation, was laid in Priſon, when I was ſhut up for Jeſus Chriſt, *John*'s Iſle of *Patmos*, brought him in his great Revelations from God, and I hope that my Impriſonment was attended with ſomething of a *Patmos*-Bleſſing, if thou receiveſt any Benefit, give God the glory, and ſay the Lord hath brought Light to thee out of the midſt of Ignorance it ſelf, and thou haſt met with Inſtruction from the Mouth of a meer Babe. But what's there too hard for the Lord, who when he will work, who ſhall let him, who brings to nought the things that are, by the things that are not, and by Fooliſhneſs to confound the wiſe and prudent.

My deſire is, That as I have laboured in the Strength of God, to bring this forth for thy ſpiritual Profit and Advantage, thou wouldeſt not content thy ſelf only with the keeping of this piece in thy Houſe, and the letting of it ſtand upon thy Shelf, or to let it lie in thy Window, but be much in the reading and meditation of it; things no farther profit us, than we are diligent in the uſe of them. Remember, that *Timothy*'s ſpiritual Profit came in by much reading and meditation on the word, 1 Tim. 4. 13. with ver. 15.

Now to him that's able to do exceeding abundantly, above all that we ask or think, according to the Power that worketh in us; unto him be glory in the Church by Chriſt Jeſus, thro' all Ages, World without End, *Amen.*

FINIS.

DIVINE
QUESTIONS and ANSWERS
Practically Reſolved.

THE Anſwering of Queſtions in Divinity have been moſt approved; we find that *Solomon* was noted as famous for this: 2 *Chron.* 9. 2. who anſwered the Queen of *Sheba*'s hard Queſtions: And we read in *Luke* 2. 46, 47. that our Lord

was found in the Midſt of the Doctors, both hearing them and asking Queſtions, and all that heard him were aſtoniſhed at his Anſwers; wherefore for the Benefit of ſome Chriſtians, who may eaſily be led from the Truth in this Critical Age, I have propounded Queſtions with their Anſwers to them, according to the Word of God revealed in the Holy Scriptures.

Queſt. I. *Whether the Spirit of* God *be in every Man as he is in Believers?*

II. *Whether Jeſus Chriſt did Riſe from the Dead with the ſame corporeal Body, conſiſting of the ſame Fleſh and Bones, which it had when it hung upon the Croſs.*

III. *Whether we are Juſtified by the Obedience of Chriſt alone, or by our own Obedience,* &c.

1. For Anſwer to this, I affirm he is not, which appears in *Jud.* 19. *Theſe be* they *who* ſeparate themſelves *ſenſual, having not* the Spirit; it appears a Truth alſo from our Saviour's Words, *Joh.* 14. 16, 17. And *I will pray* the Father, *and he* ſhall give *you another* Comforter, *that* may abide *with you* for ever, *even the* Spirit of Truth, *whom* the World *cannot* receive, *becauſe* it ſeeth him *not, neither* knoweth him.

2. If the Jews, who had the Written Law to inſtruct them, yet knew nothing of God ſavingly, then muſt they be void of the Spirit of God, becauſe it is the Office of the Spirit of God to guide the Soul into all Truth, *Jo.* 16. 13. If it guides into all Truth, then it muſt guide the Soul into the Knowledge of the God of Truth; but our Saviour tells you that the Jews neither knew him nor his Father, *Joh.* 8. 19. Then nothing more clear than theſe Jews were without the Spirit of God; and if ſo, *then the* Spirit *of* God *lives not in* every Man; ſo again in *Joh.* 17. 25. Where our Saviour hath theſe Words, *O righteous* Father, *the* World *hath not* known thee; then it muſt neceſſarily follow, that the World is naturally void of the Spirit of God, whoſe Work it is to Teach Men the Knowledge both of the Father, and the Son, according to *Joh.* 8. 19. Thus you ſee how vainly thoſe do Dream, who affirm, *That the* Spirit of God *lives in* every Man.

Queſt. 2. *Whether Jeſus Chriſt did ariſe from the Dead, with the ſame corporeal Body, conſiſting of the ſame Fleſh and Bones which it had when it hung upon the Croſs?*

I anſwer affirmtaively, That he did; and whoſoever denys it, is guilty of the higheſt Blaſphemy againſt the Son of God, becauſe it makes our Saviour to appear to be no leſs than a very Cheat, in deceiving his Diſciples, and us in them, with a real Deluſion,

Deluſion, in perſwading his Diſciples (after he was riſen) that he had the ſame Body of Fleſh and Bones (in oppoſition to a ſpiritual Subſtance) even the very ſame Body in which he ſuffered upon the Croſs, *Luk.* 24.36,37,38,39. *Feel me,* my Hands *and* my Feet, *it is I* my ſelf; *a* Spirit *hath not* Fleſh *and* Bones, *as ye ſee* me *have.*

2. The truth of this was affirmed by *Paul,* ſome Years after our Saviour aſcended up into Heaven; yet then *Paul* affirms that our Saviour is very Man as well as very God, 1 *Tim.* 2.10. Where you ſhall find that *Paul* ſtiles our Saviour the Man betwixt God and Man, and this upon the account of his being a Mediator; but if Chriſt aroſe from the Grave not in his Manhood, then he cannot be (now) a Mediator, unleſs we will ſay, That he Mediates to himſelf, which is no better then pure Nonſence, becauſe a Mediator doth imply another Perſon to be mediated unto; but *Paul* ſays, That there is *one God,* and *one Mediator* betwixt *God* and *Man,* the Man *Chriſt Jeſus.* And again, if Chriſt aroſe from the Grave only as God, then was he not capable of eating and taking in of corporeal Food; but the Apoſtle ſpeaking of Chriſt, tells you in *Acts* 10. 40, 41. *Him* God *raiſed up* the third *Day,* and ſhewed *him* openly, not to all *the People,* but to *VVitneſſes* choſen of *God,* even to *us,* who did *Eat* and *Drink* with *him after* he aroſe *from the* Dead.

3. Chriſt went to the grave as our Surety to lye there until he had payed our Debts to God for us, who took all our Sins upon that very Body of his which hung upon the Croſs; *Iſaiah* 53.6. *It pleaſed* the Lord *to lay upon* him *the* Iniquities *of us* all; but if that Body of his did not riſe from the Dead, then it muſt be in the grave ſtill, and if ſo, then our Debts is not payed, and we are yet in our Sins. Mark how *Paul* Reaſons about this Point, 1 *Cor.* 15.12,13,14. *Now* if Chriſt *be preached that* he aroſe *from the* Dead, *How ſay* ſome *among you, That there is* no Reſurrection *of the* Dead? *For* if *there* be no Reſurrection of *the* Dead, *then* is Chriſt *not* Riſen, *and* if Chriſt *be not* Riſen, *then is our* Preaching vain, *and* our Faith *is alſo* vain. So *ver.* 17. *And* if Chriſt *be not* Raiſed, *your* Faith *is* vain, and *you* are yet in *your Sins.*

4. And upon this falſe Suppoſition that Chriſt's corporeal Body did not riſe from the grave; hence it comes to paſs that there are ſo many which Conclude, that their own Bodies of Fleſh and Bone ſhall never riſe likewiſe; no, but another Body, (ſay they) more ſpiritual, in the room and ſtead of the former; now for the Information of ſuch deluded Souls, *Paul* argueth in the 1 *Cor.* 15.12,13,14 and 17 *ver.* abovementioned.

5. To deny the Reſurrection of our corporeal Bodies, is to render God an unjuſt Judge.

Secondly, It tends to the emboldning of the Wicked in their Sins.

Thirdly, It alſo tends to the Diſcouragement of all the Saints in the Service of God.

Firſt, It renders God to be an unjuſt Judge, who muſt Judge the World at the laſt Day; who ſaith, He *will give to* every Man *according to* his Works, *Rev.* 2. 23. Now, how can it conſiſt with the Juſtice of God to doom a Body to Hell for thoſe Tranſgreſſions which were commited by the Body, which is gone to the grave, and that muſt never riſe more to be accountable for the ſame? So that the Sum will amount to this, That at the Day of Judgment there will be a new Body prepared to be caſt to Hell, and there eternally to ſuffer for thoſe Sins and Tranſgreſſions which were committed by the old Body, which was laid in the grave, never to riſe more to Eternity; whether this will agree to the righteous Proceedings of him that muſt Judge both Quick and Dead at the laſt Day.

Secondly, This tends to the emboldning of the Wicked in their Sins; For if the ſame Body, in which they ſinned, ſhall never riſe from the grave to anſwer for their Sins, nor ſuffer for the commiſſion of them, then is it wholly needleſs for wicked Men to dread or fear what Sin or Sins they commit.

Thirdly, It tends to the Diſcouragemeut of the People of God, from going on in his Service; For, to what purpoſe ſhould they ſweat and toil themſelves, puniſh and pain thoſe Bodies of theirs, ſpending themſelves in ſuch painful Exerciſes of Godlineſs, as, Praying, Watching, Faſting, and the like, as alſo the tyring and wearing of them out in ſo many painful Journies which they have took to hear the Word of God, together with denying their Bodies the free liberty of taking their fill of ſo many Pleaſures which the Fleſh ſtill is pleading for; beſides, if we add to all this, the Sufferings which their Bodies have been expoſed unto for their Zeal and Faithfulneſs to Jeſus Chriſt, their often Impriſonments, the loſs of their goods, their often Baniſhments, yea, their being tortured with cruel Deaths, What is all this for, if their Bodies which have ſuffered all this for Chriſt and Religion, ſhall never be raiſed from the grave to be rewarded for it; but another Body ſhall be raiſed up in the room and ſtead of it, to receive the full Recompence of Reward, which never in the leaſt meaſure deſerved it. Now as *Abraham* ſaid, *Gen.*18.25. *Shall not the Judge of the Earth do right?* And will this conſiſt with the Righteouſneſs of a juſt God, to deny the Reward to the Body which did

the

the Work, and to give it to another which did never work for it at all; as it muſt be, if the ſame Body, which did the Work, muſt never riſe out of the grave to receive the Wages which was due to it, but another Body ſhall be prepared to receive it for him; how then can God be ſaid, *To give to* every Man *a* Reward *according* to his Work, *Rev.*2.23.

The 3d. Queſtion is this, *VVhether we that are born in Sins, are Juſtified in the ſight of God, by the perſonal Righteouſneſs of Jeſus Chriſt, conſiſting of his Obedience to the Law* of God for *us, which he fulfilled without the leaſt of our Obedience, and that for Sixteen* hundred years *before ever we had any* Being *in the VVorld? Or whether we* are Juſtified *in the* ſight of God, *by our* own Obedience, *either to the* written Law without *us, or to any* inward Witneſs (*as ſome ſay*) within our ſelves?

I anſwer firſt, That we are Juſtified in the ſight of God, by the Obedience of Chriſt to the Law for us, which without the leaſt of our Obedience, he perfectly accompliſhed on our behalf, and that for many hundred Years before ever we ſaw the Light of the created Sun.

2. That not any thing of our Obedience, either to the written Law without us, or any inward Witneſs within our ſelves, neither of which is of any Value to Juſtifie our Perſons in the ſight of God; the truth of the Poſition I prove thus:

1. Becauſe that Righteouſneſs which the Law requires to our Juſtification, muſt be ſuch as no Man in the world can perform, Rom. 3. 20. *Therefore by the Deeds of the Law, there ſhall be no Fleſh juſtified in his ſight.* The reaſon of the Impoſſibility of our being juſtified by the Law, is, becauſe it requires a perfect, ſpotleſs, and unſtainable Righteouſneſs, both original, actual and perpetual, without the leaſt blot or blur in Thought, VVord, and, Deed, Jam.2.10. *VVhoſoever* ſhall keep *the* whole Law, *and yet* offend *in one* Point, *is guilty* of all. For firſt of all, if we offend, tho' but in a word's ſpeaking, as our Saviour told the Jews, as he was preaching the Nature of the Law of VVorks to them, Matt. 22. 36. *I ſay unto you, That* every idle VVord *that* Men *ſhall* ſpeak, *they ſhall* give account thereof *at the Day* of Judgment.

2. If there be but a luſtful Thought, the Law will account it a ſinful Act, Matt. 5. 28. *But I ſay unto you*, whoſoever *looketh on* a VVoman, *to luſt* after her, *hath* committed Adultery *with her in his* Heart.

3. So for our VVorks, if we err either in the Matter or Manner of doing a good VVork, it's condemnable by the Laws of God, Jam. 2. 10. *For* whoſoever *ſhall* keep *the* whole Law, *and* yet offend *in* one Point; he *is* guilty of *all*; hence you have it, *Gal.* 3 10. Curſed *is* every one *that* continueth not *in all* things

things *which is* found written *in* the Book *of the* Law *to do* them. Mark the VVords again, and you will find theſe two Notes in them for our Learning.

Firſt, The Man is curſed which doth not all things which are written therein, which requires that our Obedience to the Law be univerſal, not in ſome parts, but in all the parts and parcels of it.

Secondly, The Law calls for perpetual Obedience, the Man muſt be always a doing of it, and working at it, as he muſt do all, ſo he muſt be always a doing, or the Law will hold him accurſed. Now if any Man can give in ſuch a Righteouſneſs to the Law, as in *Mat.* 12.36. and as in *Mat.*5.28. and as in *Jam.* 2.10. and as *Gal.* 3.10. ſheweth, that the Law of God calls for at our hands to our Juſtification, then, and not till then, may we expect to be Juſtified by the Law; but if no Man can perform ſuch a Righteouſneſs by his Obedience, then in vain do Men dream of being Juſtified by the Works of the Law in the ſight of God, according to *Gal.* 2.16. The Concluſion then muſt be this, If we cannot be this, If we cannot be Juſtified in the ſight of God, either by our Obedience to any inward Witneſs of God within us, or to the Letter of the witneſſing Law of God without us; then muſt we ſeek our Juſtification in the Righteouſneſs of Chriſt's perſonal Obedience to the Law of God for us, which he performed in his own Perſon for our Juſtification, which we by the old Covenant ſtood bound to perform for our ſelves, but were and are utterly unable to do, *Luke* 17.10. *So likewiſe ye, when ye have done all theſe things which are commanded you, ſay, We are unprofitable Servants; we have done that which was our Duty to do.*

Now if we conſider, *Firſt*, That when we have done all theſe things which are commanded us by the Law, yet we are unprofitable ſtill.

Secondly, If we conſider our natural Weakneſs and Inability to perform any thing of the Law of God as we ought; It is not to be lamented that Men ſhould run from a perfect and ſpotleſs Righteouſneſs, which God hath provided for them in Chriſt, and cleave to a Righteouſneſs of their own, every way ſo unprofitable? But God in mercy has better conſidered the Matter for us, ſo as to ſend his own Son to perform for us, all that Righteouſneſs which the Law of God required to be done by our ſelves, to our Juſtification in his ſight, *Rom.* 8.3,4. *For what the Law could not do, in that it was weak through the Fleſh, God ſending his own Son, in the likeneſs of ſinful Fleſh, and for Sin condemned Sin in the Fleſh, that the Righteouſneſs of the Law might be fulfilled in us, who walk not after the Fleſh, but after the Spirit.* All which

which Chriſt did for us, 16 hundred Years before we had any Being in the World, therefore is this called God's Righteouſneſs, in oppoſition to our own, *Rom.* 10. 3. *For they* being ignorant *of God's* Righteouſneſs, *going about* to eſtabliſh *their own* Righteouſneſs, *have not* ſubmitted themſelves *to the* Righteouſneſs of *God*. Now what is our Righteouſneſs, but our Obedience to the inward Witneſs, (as ſome term it) but you ſee, our Righteouſneſs which is performed by us, is put in oppoſition to the Righteouſneſs which is called the Righteouſneſs of God, and it is ſo called, becauſe it is that Righteouſneſs alone which God hath appointed for our Juſtification; and if you would know what that Righteouſneſs is, which God hath appointed for our Juſtification, the Anſwer is ready " (*viz.*) It is the " Righteouſneſs of his own Son, in oppoſition to any Obedi- " ence we give to the Law of God without us, or to any in- " ward Witneſs within us whatſoever. *Phil.* 3. 8, 9. *Yea* doubtleſs *I count* all things *but loſs* (ſaith *Paul*) for *the* Excellency of *the* Knowledge *of* Chriſt *my* Lord, *for whom I ſuffer* the loſs of *all* things, *and do* count them *but* Dung *that I may* win Chriſt, *and be* found *in him, not having* my own Righteouſneſs, *which is* of the Law, *but* that which *is through the* Faith of Chriſt, the Righteouſneſs *which is* of God *by* Faith. Now this Righteouſneſs of Chriſt, which *Paul* ſets in oppoſition to his own, he calls it, *A* free *Gift*, Rom. 5. 17. *For* if by one Man's *Offence*, Death *reigned by* one, *much more* they which *receive* abundance of Grace, *and* of *the* Gift of Righteouſneſs, *ſhall* reign *in* Life *by one* Jeſus Chriſt. Mark, the Word Gift in the Verſe; the gift of Righteouſneſs, that is as much as to ſay, it is a Righteouſneſs given to us, which doth Juſtifie before God; and if it be a Righteouſneſs given to us, then it was never wrought out by us, for to talk of obeying the Law of God without us, or the inward Witneſs of God within us, and for Chriſt to obey the Law for us, What is this but a perfect Contradiction? Mark the Apoſtle's Words, *Rom.* 11. 6. *And* if by grace, *then it is* no more of Works; *otherwiſe* grace *is no more* grace: *But* if *it be* of Works, *then it is* no more of grace; *otherwiſe* Works *is no more* Works.

2. That Righteouſneſs which only can Juſtifie us before God, is called in Scripture, *imputed Righteouſneſs*, that is as much as to ſay, an Action done by another, but accounted as done by us, *Rom.* 4. 4, 5, 6. *Now* to him *that worketh, is the* Reward *not reckoned* of grace, *but* of Debt; *but to him that* worketh not, *but* believeth *on him that* Juſtifieth *the Ungodly, his* Faith *is counted for* Righteouſneſs: *Even as* David *decribeth the* Bleſſedneſs of *the* Man *unto whom* God *imputeth a* Righteouſneſs *without* Works, The meaning is, That the Son of God, hath alone by his own Obedience

Obedience to the Law of God, wrought out an Everlaſting Righteouſneſs for us, according to *Dan.* 9.24. In which Work we our ſelves had not the leaſt hand at all, the which, if we by Faith receive out of the hands of *God* as a free gift, applying it to our Souls, this Righteouſneſs of Chriſt ſhall be accounted and imputed to us, as if we had wrought it our ſelves; this, we read, was the way by which *Abraham* was Juſtified, he was Juſtified, not by his Working, but by his Believing, *Rom.* 4.3. *What ſaith the Scripture,* Abraham *believed* God, *and it* was counted *to him for* Righteouſneſs. The meaning is, That *Abraham* truſted not to his own Obedience, either to the Law without him, or to any inward Witneſs within him; but by Faith he wholly goeth out of himſelf, and relieth upon the Obedience of Chriſt to the Law for his Juſtification before God; and if you read this place once more in *Rom.* 4. 3. there you will find, that this Reliance of *Abraham* upon Chriſt's Righteouſneſs alone in a way of Believing; this was accounted or imputed to him for Righteouſneſs, (*viz.*) to his full Juſtification in the ſight of God, even for that Righteouſneſs which the Law of God required of *Abraham,* in the moſt ſtricteſt and perfecteſt manner, in Thought, Word, and Deed, which *Abraham* could no more perceive for himſelf, than he was able to Create himſelf; therefore, in *Rom.* 4. 6. it's ſaid to be a Righteouſneſs that was imputed to him without Works; that is, without *Abraham's* own Works, done in his own Perſon: Then this imputed Righteouſneſs can be no other, than the perſonal Righteouſneſs of Jeſus Chriſt, which he wrought out to the Law, both for *Abraham* himſelf, and all others, who as *Abraham* did, ſhall, by the hand of Faith, receive it, and apply as a free Gift out of God's Hands, according to Rom. 4. 16. *Therefore it* is *of* Faith, *that it may* be by Grace, *to* the end *the* Promiſe *might be* ſure *to all the* Seed, *not to that* only *which is of the* Law, *but to* that alſo *which is of the* Faith *of* Abraham, *who is* the Father *of us all.* So that you plainly ſee, that the only Righteouſneſs which doth juſtify us in the Eyes of God, is not ſaid to be a Righteouſneſs wrought within us; no, no, but a Righteouſneſs imputed to us; the Truth is for any Man to believe, that he is juſtified by any thing without him, or inward Witneſs within him, if this be done in Oppoſition to what Chriſt has perſonally done in Obedience to the Law of God for him; if that Man dieth in that Opinion, he will be a loſt Man for ever, Gal. 5. 4. Chriſt *is become of* none effect *to you*; *whoſoever of you* be juſtified *by the* Law, *ye are* fallen *from* Grace.

Object.

Object. But ſome may object that of Jam. 2. 21, 24. *Was not* Abraham *our* Father *juſtified by* Works, *when he offered his Son* Iſaac *upon the* Altar? *Ye ſee then, how that by* Works *a* Man *is juſtified, and not by* Faith *only.*

I anſwer, St. *James* only ſpeaks of a Juſtification by our good Works, to the view or ſight of Men; which good Works, do ſerve to evidence to Men, that the Workers of them (in the Judgment of Charity) ought to paſs with us for true Believers; obſerve his Words in ver. 18, 19, 20. of the ſame Chapter, *Yea a* Man *may ſay, Thou* haſt Faith, *and I* have Works; *ſhew my* thy Faith *without* thy Works, *and I will ſhew thee* my Faith *by my* Works; not that *Abraham*, or any Man elſe could be juſtified by his Works, in the ſight of God: Hence ſaith *Paul*, Rom. 4. 2. *For if* Abraham *were juſtified by* Works, *he hath* whereof *to Glory, but not before* God; neither will any thing of our Obedience to any inward Witneſs within us, juſtify us in the ſight of God. The Reaſon is,

1. Becauſe, that that Obedience which muſt juſtify us in the ſight of God, muſt be a ſinleſs Obedience, according to Jam. 2. 10.

2. Becauſe the Scripture ſaith, That *we are all as* an unclean thing, *and all* our Righteouſneſs *as filthy* Rags, Iſa. 64. 6.

And 3. Becauſe there is no ſuch Word in the Book of God, which ſaith, That we are juſtified, by our Obedience, to an inward Witneſs, and therefore, for any to uſe ſuch a kind of Expreſſion, it's not ſcriptural, but vain and frothy.

2. *Object.* But ſome may ſay, What then, muſt we do no good Works? If they will not juſtify in the ſight of God, what do they ſerve for? We were then as good do no good Works at all.

I anſwer firſt, That we are to be as fruitful for good Works as we can, that we may bring home glory to God in our Lives, who hath freely juſtified our Souls, by the Blood and Obedience of his dear Son to the Law for us, Mat. 5. 16. *Let* your Light *ſo ſhine before* Men, *that they ſeeing* your good Works, *may glorify* your Father *which is in* Heaven. Again our Saviour tells you in *John* 15. 8. *In this is my* Father glorify'd, *that you bring* forth *much Fruit.* And again we are exhorted in 1Cor. 15.58. To Abound *in the* Work *of the* Lord, *knowing, that* our Labour *ſhall not be* in vain *in the* Lord. But then we muſt be careful, that we err not here, in doing the beſt of our good Works, in hopes to be juſtify'd by them in the ſight of God; for ſhould we do ſo, this would cut us wholly off from any Benefit, by the Righteouſneſs of Chriſt to our Juſtification, Gal. 5. 4. *For* Chriſt

is become of *none* effect *to you*, whoſoever of you *are* juſtified *by the* Law, *ye are* fallen *from* Grace. The plain Truth is, There is nothing in the whole Goſpel of Chriſt, which enjoins the leaſt Act of Obedience upon us, that we might be juſtified thereby; but becauſe we are juſtified, *Paul* in *Titus* 3. ver. 8. Affirms, *That thoſe which* believe *in* God, *muſt be* careful *to maintain* good Works; *but leaſt any ſhould* fooliſhly think *to be juſtified* by them, *to undeceive* ſuch Perſons, he plainly tells them in the 5th *ver. That it is not* by Works *of* Righteouſneſs, *which we have* done, *but according to* his Mercy *he hath* ſaved us, *by the* waſhing *of* Regeneration, *and* renewing *of the* Holy-ghoſt. So Heb. 12. 28. Wherefore *we having* received *a* Kingdom *which cannot* be moved, *let us have* Grace, *whereby we may* ſerve God acceptably *with* Reverence *and* godly Fear. Mark, we are exhorted to ſerve God with Reverence and godly Fear, not that we may merit a Kingdom thereby; but becauſe it is merited for us long ago, by Jeſus Chriſt, and freely given you of the Father, Luke 12. 32. *Fear not* little Flock, *it is* your Father's *good* Pleaſure, *to give you* the Kingdom: So that our good Works are the Fruits, but not the Cauſe of our Juſtification in God's ſight. Oh! nothing like the Senſe of God's Love and free Grace in our Juſtification, to an enlightned Chriſtian, proves a more powerful Motive to the doing of good Works, and rendring of the Lives of ſuch fruitful for Obedience, 2 Cor. 5. 14. *The* Love *of* Chriſt *conſtraineth us.*

In a word, If we were created unto good Works (as the Apoſtle ſaith we were, *Epheſ.* 2. 10.) then we were never created for our good Works; and if ſo, in vain then do Men talk of their Obedience to their inward Witneſs, that they might be juſtified thereby; if by that inward Witneſs, that ſome do ſo much talk of, they mean the Spirit of God in them, yet to live upon that for Juſtification, they abuſe the Office of the holy Spirit thereby, and exclude the Office of the Son of God, to whom it properly belonged to Juſtify us by his Obedience: We read, that the Spirit of God is given to ſanctify and regenerate us, *Tit.* 3. 5. but we never read, that it was given to juſtify us; and that the Spirit was given to mortify Sin in us, *Rom.* 8. 13. and quicken us, ver. 11. and to make Interceſſion in us, though not for us, and to help our Infirmities in Prayer, and in doing, and ſuffering the Will of God to be done upon us, ver. 26, 27. and to be a Witneſs with our Spirits, that we are the Children of God, ver. 16. and to guide us into all Truth, *John* 16. 13. and to be a Comforter to us under our greateſt Temptations and Afflictions, and that for ever, *John* 14. 16, 17. and to be

an

an Earneſt or Pledge to aſſure of Heaven and Glory to come, 2 *Cor.* 1. 22. and a Seal to ſeal over the Truth of that purchaſed Inheritance to us, *Epheſ.* 1. 13, 14. But to live in Obedience to it for Juſtification, is a wrong Uſe made of the Spirit of God, which the Word of God doth no where warrant: Yet let none from this infer, That I deny giving Obedience to the Spirit of God; no, God forbid, we are to hearken to the Voice of the Spirit, in the Word read or preached without us, *Rev.* 2. 7. and to obey the Motions of this holy Spirit within us, in our Hearts and Conſciences, according to *Epheſ.* 4. 30. Grieve not the Spirit, that is in his ſecret Motions within our Hearts, but yet ſtill have a Care of confounding the Offices of the holy Perſons, in relying for Juſtification upon the Spirit, whoſe Work it is to ſanctify, and to neglect the looking out after Jeſus Chriſt, whoſe proper Work it is to juſtify you in the ſight of God for evermore. *Amen.*

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